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EVERY SUNDAY SOMEWHERE

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November 14, 1951

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READERS WRITE

Credit Was Due

Thanks for the fine spread given our recent release on United States Personal Income and Expenditures for 1950.

The enclosure will indicate that at least in some places ZIONS HERALD is getting the credit for preparing this.

Since the release is one way of keeping World Service fresh in the minds of our people, perhaps you will be willing to give us some more space for the Monthly World Service Reports.

THOMAS B. LUGG,
General Commission on World Service and Finance of The Methodist Church.

Anti-Catholic

The outcry from individual Protestant leaders and Protestant organizations against President Truman's appointment of an ambassador to the Vatican state overlooks entirely the reason for the appointment of an ambassador. Such an appointment does not mean that we approve of the country to which the ambassador is being sent. Quite the contrary. Russia has an ambassador here and in other democratic countries, and they do not like us, and we and other democratic countries have ambassadors to Russia, and we certainly do not like them. We also have ambassadors to other totalitarian countries like Yugoslavia and Spain.

The ambassador's job in large part is to provide us with reliable reports on the situation in the country to which he is sent, on the state of public opinion or the opinions of the leaders and rulers, and on the country's probable policy and course of action especially in foreign affairs. Our having an ambassador to any country is an advantage *to us*, rather than advantage to the country to which the ambassador is sent.

This being so, it would seem that those Protestants who oppose our having an ambassador at the Vatican are allowing their anti-Catholic prejudices to overcome their patriotism.

ALFRED BAKER LEWIS,
Mt. Vernon, N. Y.

Open Letter To Mr. Truman

Dear Mr. President:

On behalf of the Associated Church Press of which I am president, I am writing to express our deep disappointment over your nomination of an ambassador to the Vatican and to voice our sincere hope that you will see fit to withdraw that nomination.

My action in making this protest is not merely personal, but is in line with the conviction of our members who in annual meeting have repeatedly and unanimously voiced their opposition even to the somewhat less objectionable appointment of Mr. Myron Taylor as the President's personal ambassador to the Vatican.

As a single example of these expressions of conviction on the part of the Associated Church Press I cite the resolution adopted unanimously in 1948 and forwarded to you by Dr. W. B. Lipphard who was then our president. The resolution follows:

WHEREAS: The personal ambassadorship of Myron C. Taylor at the Vatican is still maintained and is our judgment a violation of the American principle of the separation of church and state.

THEREFORE BE IT RESOLVED: That the Associated Church Press reaffirms its previously expressed opinion that this unconstitutional relationship between the United States Government and the Pope be terminated.

To a communication relating to this question addressed to you by Dr. Lipphard on behalf of the Associated Church Press on July 19, 1948, the late Charles G. Ross, secretary to the President, replied on August 4, 1948, as follows:

"The President has asked me to acknowledge your letter of July 19th. I am glad to inform you that the President's assurance that the mission of Myron C. Taylor, personal representative of the President of the United States of America to his holiness the Pope, would be terminated when peace is made still stands. Moreover, that will remain the President's policy and will be strictly adhered to so long as he is in office."

We call upon you to honor both the letter and spirit of that solemn assurance, and we reiterate our expressed conviction that the sending of an ambassador to the Vatican would involve the abandonment of the American practice of according equal status and treatment to all religious groups.

In view of the fact that communism has made its greatest inroads in countries where Vatican influence has been the strongest, we question the effectiveness this proposed procedure in the world struggle against communism. We further believe that to assume that Vatican co-operation in that struggle can be had only by the abandonment of our nation's honored policies with respect to separation of church and state constitutes an unwarranted reflection on the integrity and effectiveness of the Holy See.

For these and other reasons made known to you by officers of the Associated Church Press before, we earnestly ask that you withdraw this proposal which can result only in serious disunity among our people in an hour which calls of high-minded and deeply felt singleness of purpose.

GEORGE WALKER BUCKNER, JR.,
President, Associated Church Press.

* * * *

TO SENATOR CONNALLY

Attached is a letter which I as president of the Associated Church Press have sent to President Truman. It records the repeated and unanimous action of our editorial body in opposing the establishing of diplomatic relations with the Vatican.

We hope that the President will withdraw the ill-considered nomination of an ambassador to the Vatican. In case he does not see fit to do this, however, we wish that you would convey to your committee both our unalterable opposition to this nomination and our hope that the committee and the Senate will act unfavorably on it.

In case hearings are held by your committee on this proposal, we further request that we be asked to send a representative who will present our position.

GEORGE WALKER BUCKNER, JR.,
President, Associated Church Press.

Why Pass It By?

They liked it 129 years ago. I like it now. My wonder is that so many people who call themselves Methodist and belong to the church pass it by.

(Mrs.) ROBERT A. COLPITTS,
Melrose, Mass.

Basic Salaries In Rural Areas

EVERETT R. BARROWS

THE SMALL TOWN and rural church is in a desperate situation. Many have been closed. Others are on the verge of closing. The church is losing rural America. If we lose rural America we will lose America as a Christian nation.

More than 75 per cent of New Hampshire churches are small town and rural churches. About 50 per cent of these cannot support a minister by themselves. 34 per cent are in the marginal category (marginal land is land that is pretty well worked out — these churches are in the same condition). A large share of the work must be done in this area.

In large sections of New Hampshire the church has withdrawn. There is no bell ringing to call the people to Sabbath worship and prayer. No teacher to instruct the children and youth in the teachings of Christ. No minister to read publicly the word of God and preach the Christian gospel. There are still people there to be served and children to be taught.

This small town and rural area is the most important segment of American life. More than three fourths of the leadership comes from these areas. This means that 75 per cent of the character of our nation is determined by the institutions of the rural areas. The home, the school, the church must be made more effective. We must reclaim the churches in these areas. J. Edgar Hoover reports that crime in 1949 increased above 1948: In cities the increase was 4.2 per cent, in the rural areas it was 8.5 per cent. There is a correlation between closed churches and increased crime!

ABOUT THE MOST important institution in American life is the little church in the country areas. Our great leaders had their early training in moral and spiritual values there. These little churches were a strong influence in the development of American democracy. We cannot maintain the American way if we allow them to die. "General Education in a Free Society," published by Harvard University Press in 1945, calls attention to the fact that up until a generation ago the symbol of America would be found in the white steepled church on the village green. We have lost hundreds of churches in the United States during the last twenty-five years.

The Rev. Frederick W. Alden, the minister of the New Hampshire Congregational Christian Conference was not satisfied to have this condition prevail in New Hampshire, although it was a problem over the entire nation in every denomination. There were many denominational meetings all over America discussing it and plenty of conversation about it but the New Hampshire Conference set to work to do something about it in a practical way. The Life and Regional ministry was the pioneer work undertaken in an attempt to solve the problem of inadequate churching.

The endowment fund guarantees to life ministers a $2,300 cash salary to which is added automobile expense, mileage, annuity and educational fund for children, if any. It can cost the endowment income $3,200 to $3,400 a year but the amount the church or churches served can pay is deducted so it is safe to say that the cost to the endowment fund will always be less and in our experience churches will become self supporting in three to five years and then our minister will pass on to another field.

THREE LIFE ministers are now at work. Through the regional minister the church is returning to neglected and isolated areas of the state. It is a co-operative endeavor where a church bordering on such an area shares in the support of a minister who moves out into the region to re-establish the life of other churches through pastoral care, the organization of Sunday schools and the renewal of public worship and preaching. Two regional ministers are now engaged.

The denominations are working together. A study is now being made of every community of New Hampshire, by the denominational leaders, under the direction of the New Hampshire Council of Churches, for the purpose of finding out which communities are overchurched and which are underchurched. Co-operative planning is going on to the end that every community may have an adequate religious life and leadership.

Churches of three denominations have been brought under one minister. "Divide and Conquer" is an old military principle. Our Protestant work in America has been greatly weakened by its divisiveness. In rural areas this continued division of loyalties means certain defeat for all. The people of the town of Gilmanton, New Hampshire, are finding out how to work together for a strong religious life. A series of meetings with people from three sections of this town were carried on for nearly a year, perfecting a plan whereby all might get together in a co-operative religious ministry. These labors have resulted in bringing together all Protestants — Congregational, Baptist, and Free Will Baptist, with one outstanding minister.

FOR THOSE WHO ask the question, how did you start? We would answer in detail first. We secured the services of Daniel E. Weigle of Philadelphia, Pennsylvania, as director of endowment. He is a minister, yet has had thirty years of national experience in the fund raising field. He is not a stranger to New England, as his brother is dean emeritus of the Yale Divinity School and his nephew, Daniel Weigle Nicely, has been pastor of South Congregational Church, Concord, New Hampshire, for the past eight years. Another nephew is a practicing physician in Newport, New Hampshire.

He quickly analyzed our campaign for us. The writer organized a campaign committee of thirty from laymen of the churches in New Hampshire. A state wide sponsoring committee of twenty-six headed by Governor Sherman Adams was next organized with the help of the campaign committee. The writer and Mr. Weigle covered the

(Continued on Page 20)

That Annual Appointment

JOHN TAYLOR ALTON

Tradition sometimes gets in the way of progress. We believe that one such tradition in The Methodist Church is the annual appointment of preachers to their charges. There was a time when preachers sat at the final session of the annual conference with bated breath waiting to hear their names read by the bishop and their appointments fixed for the year by the episcopal authority. Sometimes the preacher did not know where his appointment would be until the bishop announced it. Of course that experience is rare now, thanks to the increasing spirit of democracy in the law of the church which requires the bishop to consult with the district superintendent and the district superintendent to consult with the pastor involved before the appointment is announced.

Technically, the law of the church still leaves the annual appointment entirely and ultimately at the disposal of the bishop and cabinet. Whether this is in harmony with the democratic spirit which we like to think characterizes The Methodist Church is a debatable question which some future General Conference may have to face.

For the present we are thinking of that practice that still prevails of appointing preachers to their charges for a period of twelve months. Every year at the close of the conference session the bishop reads the long list of appointments, district by district. Every man present knows where he is going before the bishop announces it. Most of them knew before they came to conference.

However, our objection is not to the reading of the appointments annually, but to the necessity of making annual appointments. Why should not a preacher be appointed to a charge for the purpose of putting on a constructive program that may take one, three, five, or even ten years? Under our present system many preachers and churches are too much aware of a possible change of pastors at conference time. Psychologically it creates a spirit of unrest for at least two months preceding the conference session. Quarterly conferences invite the preacher to return for "another year" even though secretly they may be hoping for a change. Preachers sometimes formulate no program that cannot be completed before the annual conference and many of them have their eyes on possible "openings" elsewhere. It would greatly improve such situations and relieve unrest among both preachers and churches, if when a new pastor is appointed to a charge, the bishop and district superintendent could say "this man is not appointed to your church for a period of twelve months, but for an indefinite period that will enable him to do a constructive piece of work. Don't anticipate a change of pastors at the next session of the annual conference by raising the question either in the Quarterly Conference or with the district superintendent. If and when a change becomes necessary for any reason, that change can be made whether it is six months or six years."

A memorial will be before the General Conference in San Francisco which would eliminate the word "annually" from the provisions and limitations to be observed by the bishop in "fixing the appointments." This memorial is sponsored by the Ohio Conference and endorsed by many of the leaders of the church in other conferences. It reads as follows:

Amend paragraph 432, Section 1, The Methodist Discipline 1948, by striking out in lines one and two the word "annually," so that the section shall read "He (the bishop) shall appoint preachers to pastoral charges after consultation with the district superintendents," etc.

Amend Paragraph 432, Section 2, which reads "He may make or change the appointments of preachers in the interval between sessions of the Annual Conference as necessity may require, after consultation with the district superintendents," by adding the words "At the closing session of the Annual Conference he may announce only such changes of appointments of preachers as have been made during the conference year or during the conference session."

Amend Paragraph 432, Section 3, by striking out in line two the word "annually" and add the words "after consultation with the cabinet," so that the section shall read, "He shall choose and appoint the district superintendents after consultation with the cabinet," etc.

Section 4 of Paragraph 432, should be made to harmonize with Sections 1, 2, and 3, by striking out the word "annually" in the appointment of persons in special service.

In Section 5, the word "annually" does not appear. Are we to infer that the only persons appointed for an indefinite tenure are tract distributors, evangelists, teachers and others for whom the conferences take no financial responsibility?

It will be observed that elimination of the word "annually" does not in any way limit the appointing power of the bishop more than it is now restricted by present legislation. In fact it just sanctions the practice of the bishops and district superintendents in many sections of the church. Perhaps the greatest value of the amendment is psychological rather than functional. Of course it does relieve the bishop of the irksome necessity of reading a long list of appointments at the closing session of the an-

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"Most churches and yards cry out for architectural improvement, for paint, for repairs, for landscaping. . . . Be it ever so humble God's house and yard may be clean, attractive, beautiful. If they are not it is a serious reflection upon the quality of the Christian life of those unfortunate enough to be members of the congregation."

* * * *

"It Can Happen in The Church,"
Albert E. Kirk,
Dorrance and Co., Philadelphia.

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nual conference, by adding the statement in Section 2, "At the closing session of the Annual Conference he may announce only such changes of appointments of preachers as have been made during the conference year or during the conference session." In view of the fact that in some conferences there are between 600 and 700 appointments, such an amendment would be a welcomed relief to a bishop who has presided for a week over the busy sessions of the conference and perhaps worked far into the night with his cabinet on matters of pastoral adjustments.

THIS MEMORIAL provides for another change in the appointing power of the bishops which deserves special emphasis. In Section 3 of Paragraph 432 the first sentence now reads, "He shall choose and appoint the district superintendents annually." This sentence would be amended by striking out the word "annually" and adding the words "after consultation with the cabinet." Eliminating the annual appointment of a district superintendent does not in any way change the six year limit already provided in the same section. It does not restrict the power of a bishop to "choose and appoint" the district superintendents. It just makes the appointment of a district superintendent consistent with the appointment of any other preacher. He is not to be appointed for a period of twelve months, but for a constructive piece of work on a district which may be completed in one year, but is now limited to six years.

Adding the words "after consultation with the cabinet" does restrict somewhat the appointing power of the bishop. Technically, under the present legislation, he may choose and appoint the district superintendents without consulting anybody. It may be that this seldom occurs, but it should not occur anytime or anywhere. If it should be said that a bishop should have the right to select the men who are to work with him in the cabinet, the proposed amendment does not prevent him from doing so. It just requires him to consult with the cabinet before he makes his selection. Is there anything unreasonable about that? If he must consult with the cabinet before appointing a preacher to a charge, should he not consult with the cabinet before he appoints a preacher to be a district superintendent? The cabinet is the bishop's advisory council. Most of our bishops are eager to get all the advice they can on such matters.

BUT THERE IS another angle to this question. Whether the bishop should have the sole and exclusive authority to select the district superintendents without the counsel of anyone is at least debatable. It all depends on what is the function of a district superintendent. Is he just the conference errand boy for the various committees, or general boards, who is expected to whip up enthusiasm for their causes and collect money for their expenses? Is he the ecclesiastical bell-hop who comes running to the bishop's office with a brief case full of statistics? If so, then perhaps the bishop should have the exclusive authority to choose and appoint. But if he is to be the official administrative contact man between the conference and the local church and pastor, the one who is supposed to know their needs and their weakness as well as their strength and faithfully represent them in the cabinet so that appointments and other administrative matters may be cared for wisely and efficiently, then the man who is chosen to be their district superintendent is of vital importance to them and should be selected only after consultation with those who know the churches and the preachers better than the bishop can hope to know them.

In this connection it should be said that the writer is not in sympathy with what is known in General Conference circles as "bishop bating." There are always those who delight to trim down the executive authority of the church. We recognize, however, that there is an increasing demand among the most thoughtful and devoted preachers and laymen for more democracy in the church. The practical, if not the technical authority of a bishop and cabinet in an annual conference is almost unlimited. Preachers have confessed that they could not afford to risk their ecclesiastical heads by opposing anything the bishop and cabinet want to do. Let us not be too hasty in calling them cowards. Caution is a better term. If there are brave souls who deny such caution, just listen to what preachers say among themselves and then observe their silence or how they vote on a matter supported by the bishop and cabinet.

WE ARE INFORMED that there will be memorials before the next General Conference which would limit the tenure of bishops to eight years. Another to limit the administration of a bishop on an area to two quadrenniums. We are not aware of any memorials proposed, but there are many in the church who are contending that the district superintendents should be elected by the annual conference just as bishops are elected by the Jurisdictional Conference. We doubt the wisdom of any of these proposals. Especially would we oppose making the choice of a district superintendent a political football in the annual conference. Even the selection of bishops by this method, is some jurisdictions, has sunk to a new low in political chicanery. We are convinced that if some disinterested committee of ministers and laymen could be selected, who, after careful and prayerful deliberation and study of the needs of the church and the men who are capable of filling those needs, should nominate men for the episcopacy and district superintendency, we would secure for both a higher, if not the highest grade of men available for the office.

However that may be, we are sure that if we do not want more radical legislation in the administrative branch of our church, we should listen to the rumblings and mumblings among the grass roots. We hope the General Conference at San Francisco will take time to study the importance of this memorial and give favorable consideration to it.

HAVE YOU A
ZIONS HERALD CLUB
IN YOUR CHURCH?

ZIONS HERALD

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EMORY STEVENS BUCKE, EDITOR

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When Is It Sacrilegious?

We hold no brief for the film "The Miracle." We saw it and, as has been the way of things in the movies of late, it is a poor film. Chances are that the film would not have been heard of, if it had not been banned in several cities. Our Boston's old Watch and Ward Society has made more poor books popular by having them banned in Boston than the most astute wizard of the advertising profession could ever do. But to get back to "The Miracle," banned in New York State by the board of regents, and now officially banned by a 5 to 2 vote of the New York state court of appeals, we find a case which needs careful study. The New York court upheld the ban on the movie after Roman Catholics said that it was "sacrilegious." The minority opinion of the court was that to ban a picture on such a ground was an infringement on religious freedom, and also questioned where a line could be drawn that would define what is, or is not sacrilegious. The entire case is to be taken to the United States Supreme Court and probably the case will hinge on whether or not anyone can legally define the word sacrilegious.

In the picture in question the objection centers around a girl who has an illegitimate child and believes that its birth is a religious miracle. We can readily see that the incident in itself could be a grave offense to any religionist whose theology is dependent upon a belief in a miracle in connection with the birth of Christ; and quite naturally, the tradition of the immaculate conception is a widely accepted Christian belief. At the same time, no one can say that Jesus himself ever taught the doctrine, and thus the burden of proof on whether a thing is, or is not sacrilegious, rests on whether man's beliefs about Jesus are as sacred as the beliefs expounded by Jesus himself. If the courts are to decide that Christian theological concepts are to be viewed on the same plane as the teachings of Jesus, then we are indeed in for a long and confusing era which may well jeopardize all religious freedom. It would be possible, under such a procedure, to rule that to disbelieve the Pope's latest dogma concerning the bodily assumption of the Virgin Mary into Heaven, would be legally sacrilegious; or it could be established that the Baptists' belief about immersion could not be debated on the grounds that such a difference of opinion would be sacrilegious.

The issue, therefore, in the legal battle that rages around the banning of "The Miracle" is one which vitally effects the status of all religious freedom. If we are to be given freedom to believe, then it also follows that there must be freedom to disbelieve.

When The Captain Sat Down

Today Boston's Y.M.C.A. begins a three-day observance of its 100th anniversary. The originator of the first Y.M.C.A. in this country was a Captain V. Sullivan, a seaman's missionary and former sea captain. He had been reading about the London Young Men's Christian Association in a religious newspaper — we wish we could say that it was ZIONS HERALD — and, according to Y.M.C.A. tradition, the "captain sat down in deep thought one cold snowy day in December 1851 . . . and that was the beginning of the first Y.M.C.A. in the United States."

Now of course if one sits down in deep thought on a cold and snowy day in December, it is not likely that he will remain sitting very long. Captain Sullivan called together a meeting on December 29, 1851, at Boston's famed Old South Meeting House and a constitution was adopted and the Y.M.C.A. began its work. After a series of developments and a tragic fire in 1910 which destroyed the building on Boylston Street, President William Howard Taft dedicated the present building on Huntington Avenue on October 2, 1912, from which branches have grown not only throughout Greater Boston, but all over the United States.

Today, tomorrow, and Friday, "The Future for Youth" will be the theme for a series of distinguished

peakers, and for several important conferences of the nation's top leaders of youth. These three days will be devoted to serious considerations of "what are the elements of faith, the bases of convictions, and the purposes of life that will bring confidence and a sense of responsibility to youth." The conference has set itself to a serious responsibility, and the friends of the Y.M.C.A. will wait with hope for some new light on this most vital subject.

What Armistice?

Last Monday's holiday may have proved itself to be something more than a mere traditional celebration. The proposals Mr. Truman made were greeted at the U. N. by Mr. Vishinsky's laughter — an episode that will make gruesome copy for some future historian. Certainly Russia's counter-proposal for a peace conference has little more chance of acceptance than Mr. Truman's. This leaves us with an armistice that is really a war of "containment," and hopes for peace are dimmed.

With representatives from our own Carnegie Endowment for International Peace, from the American Veterans Committee, and 13 other nations, an interesting conference was held in Yugoslavia last week which also sheds some interesting light on the world's current struggle for peace. At Zagreb, Yugoslavia, this conference met to discuss ways of strengthening the United Nations so that respect for the independence of all nations could be assured. Yugoslavia, threatened constantly by Russia and her satellites, has a vital interest in maintaining her independence. The Zagreb meeting took time to discuss the problems of terror, economic pressures, and measures of discrimination suffered by small nations at the hands of the big nations. They considered the hypocrisy of the Russian-sponsored World Congress of Peace, the Stockholm Petition, and the other cominform peace plans. There were communists present at the Yugoslav meeting, but they were not of the Moscow variety.

The thing which must be watched, therefore, is whether the Zagreb meeting might produce the beginnings of a realistic bridge of understanding between the communists and the rest of the world. We have no reason to be over-optimistic about this possibility, and yet there is no reason to turn away from it. The fact that Yugoslavia has entered into successful military arrangements with the non-communist nations may or may not have any bearing on the case, but at least we can be assured that this sturdy little nation will have no business with its former friends in Moscow.

Then too, the churchman must look at the details of the 110 page report of President Truman's five-man commission on Universal Military Training. Psychological strategy probably played a part in the presentation of the report after Congress had adjourned, and the interim between now and January will probably give us time for more deliberate consideration. Despite the tax-supported propaganda campaign of the Army and of the department of defense, the militarists know that the American people are opposed to peacetime, or universal military training. Most of us believe that in an emergency, or in a time of threatened war, drafting is an understandable and necessary procedure in a democracy; but peacetime compulsory military training is quite another matter. If, on the other hand, the President's UMT commission can persuade the American people that because of the present world tension, we should adopt UMT, then a great travesty shall have been perpetrated. Obviously UMT cannot help us solve the present emergency; only the current draft laws can do that; UMT is not emergency legislation, it is permanent peacetime militarism exactly like that of the Russians, and hence it is unlikely that it would frighten the Russians into peaceful attitudes.

Another consideration for the churchman in the modern struggle for peace, is the quite honest appeal made to President Truman last week to exert "the full strength of his office" to bring about a settlement in Korea. Signed by a number of leading churchmen, including Dr. Henry J. Cadbury of the Friends and Dr. Herbert Gezork of Andover-Newton Theological School, the statement said, "We are filled with dismay at the way the situation in Korea has deteriorated, with frequent breaking off of discussions, with charges and countercharges, and the consequent loss of life and continued devastation. We are fully aware of the complexity of the issues involved, and yet we believe that if the very lives of our boys and of all people concerned came above all other considerations, a way might be found at once to end the dying." This statement may be called naive by some, yet its simplicity is embarrassingly true. If Korea is to be an endless war, then surely there is no hope for peace in any other part of the world. Surely this is the place for the armistice, and it must be a firm armistice that will hold for Iran, for Egypt, and for every area where the war drums beat with an increasing tempo.

How Can We Learn From Our Doubts?

CHARLES M. McCONNELL

Church School Lesson For December 2nd.

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NUMBERS 14:1-11.

Breaking the Habit of Bondage

The children of Israel reached an all-time low when they murmured against Moses and Aaron and said, "Would God that we had died in the land of Egypt: or would God we had died in this wilderness." They had turned against their leaders and had revealed some weaknesses which are embedded in human nature. The real trouble with these pitiful specimens of humanity, who preferred death to a good stiff effort to stand up and work like real men and women, was that they had been so long in bondage that they had accepted it as a way of life. Slavery was a habit with them.

There are millions of people today who prefer bondage to freedom if in slavery they can get food, clothing, and shelter. They fall a willing pray to anyone who will offer them the necessities of physical life. We are nearer that stage in the United States today than we like to think we are. It is going to be hard to shake off the excesses and stop the abuses of lavish spending of government relief which has rightfully been meant for people who are in dire need. Millions of people should get off the rolls and get to work making an honest living. There are political leaders on this country who are conniving to set up a kind of bondage in return for lavish spending for spurious relief.

Intelligent Doubts

Leaders tend to become obsessed with a belief in their own infallibility. They get so accustomed to the lush returns from power that they get a hard look in the eyes and a sharp note in the voice. Woe to the worker who looks askance at such arrogance and begins to ask questions or demand an accounting from leaders. When this situation arises it becomes a duty for the followers to arise and vote the leaders out of office. This is likely to call into play all the power of entrenched leadership and start the insidious cry of communist, trouble maker, and rebel. But there can be no safeguard for our freedom if the people accept slavery without a protest. The power of any leader springs from the people, and slavery is a slow growing weed which finally chokes out the free voice of the people.

The children of Israel made a bad showing when they murmured and pined for the old bondage of Egypt which had become habitual with them. They were much worse when they stoned their proven leaders who had delivered them from Egyptian bondage. It always looks bad when people get into the stone throwing business and begin to take over their affairs by force of arms. But the children of Israel bad a right to choose the kind of starvation they wanted to suffer. If they preferred to die in the bondage of Egypt with full stomachs it was their own right. After all Moses was more or less apart from them and his leadership was from God. Some of the children were doubting the word of Moses for his claims of divine appointment. There have too many false leaders who have claimed divine leadership to make it altogether safe to take their own unsupported word for their authority. The cold hard fact was that the children of Israel were wandering around in the wilderness, hungry, tired, homeless and without much hope for their future. No wonder they doubted Moses and their leaders who had honestly lead them across the sea and through the wilderness. But the real trouble was still ahead and the shadow of giants in the promised land was across their pathway.

How Caleb and Joshua Quelled the Murmuring Mobs

When the children of Israel murmured and complained against their two leaders, Moses and Aaron, two other stalwart sons of God and men of faith arose from the rock pile and nursed their stone bruises. They had seen more than giants in Canaan and told the people that "The land which we passed through to search it is an exceeding good land." It even flowed with milk and honey. But this good prospect was not enough to quell the mob. They still threw stones and howled their complaints at Caleb and Joshua.

The two new leaders who came to the front when Moses and Aaron were opposed by the children of Israel called upon the people to obey God. They told the people "The Lord is with us." The people were not easily quieted and a strange thing happened. "The glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel. And the Lord said unto Moses, 'How long will it be ere they believe me, for all the signs which I have shewed among them?'"

No amount of appeasement and soft words will quiet the vast multitudes who surge across national boundaries, crush out the forces against them and murmur at their hard lot. There must be permanent relief for the people who are suffering terribly from the pangs of hunger and the wasting ravages of disease. Arnold Toynbee recently said that this three-hundred years, which we are about a quarter of one century into, will go down in history as the time of awakening to the fact that hunger and disease and lack of opportunity for the underprivileged peoples of the world can and must be satisfied. This, says Toynbee, will mark the significance of the times in which we live more distinctly than the world wars and the threat of extinction which we face as a result of our new weapons of destruction. The only way to finally bring peace to the world is to provide a basic structure of support for justice, and good will. A plan for the settlement of international disputes and the distribution of life's basic goods which will feed the world out of its vast storehouse of resources must be found if we are to survive.

I'm Up In Alaska

PHYLLIS DOWLING

The following are excerpts from a letter from Miss Phyllis Dowling. Miss Dowling, a graduate of Simmons College, is the daughter of Mr. and Mrs. Alton C. Dowling of 27 Percy Road, Lexington, Mass. After several years of activity and office holding in the Wesley Foundation in Cambridge, and in the New England Methodist Student Movement, Miss Dowling signed up in "U.S.-2" this year. At present she is working under the direction of the Women's Division in the Jesse Lee Home in Seward, Alaska.

AT LAST GREETINGS from the frozen north. I'm beginning to think that perhaps the bears have the right idea — eating berries all summer, then hibernating for the winter. Already the snow is beginning to move down the mountains which surround the bay.

Now for my first impressions of this 'fabulous' land called Alaska. The next time you see a western movie featuring small towns with one main street, unpaved, and false front stores, think also of Alaska. The only thing that is missing is the cowboy galloping around on his black pinto. The dust is here and the bars. (The bars being one of the reasons for the need of a Jesse Lee Home.) The beauty of the land itself is something again. Seward is surrounded on three sides by glacier capped mountains rising three and four thousand feet. To the south the bay pushes the mountains apart. Coming up on the boat, you see mile after mile of mountain ranges with an occasional town. These towns seem to consist of tiny matchboxes nestled against the foot of jutting mountains. They look so small, so lost. You really feel the insignificance of man pitted against the rugged endurance of nature. When you set foot on land, the houses actually aren't much bigger than matchboxes — rough slabs nailed together. How they are able to withstand an Alaskan winter, I cannot imagine. A transient population has left its careless mark.

JESSE LEE HOME is about a mile and a half outside the town. We are on a slight incline which enables us to look out over the town and over the bay. The home has three buildings connected by arcade — the boys' building, dining room, and the girls' building. At present, there are about 80 children here ranging in ages from four to fifteen. The children come from all parts of Alaska and, may I add, they all speak English. The boys are broken into four groups with a house-mother in charge of each group. The girls are divided into three groups with a house-mother for each. The maximum size of a group is thirteen. At times, I must admit, you would swear there were 200, but when you sit down rationally and calmly, you realize there are only 20.

Every child has a job to do. At 6:15 every morning, a 'tinkling' bell crashes into your slumber. With a bang the house is awake — of course there is always the reluctant one. Teeth are brushed, faces washed, beds made. Then everyone has to do the job that has been assigned to him for that month. Some sweep the hall; some mop the floor; some dust; some help prepare the meals; some work in the barn; some dawdle; some fuss. At 7:10 a bell rings and lines form. And as is true of many lines, they move slowly, due partly to the fact, no doubt, that cod liver oil awaits at the other end. Then the breakfast bell rings at 7:30. No dawdling evident here. All leave at nine for school, back at noon, then off again.

The evenings offer opportunities for group work and clubs. As yet we have not set up a winter schedule. On Monday night, the dietician from the sanitorium (another "U.S.-2er" from Texas) gives the girls cooking lessons. The minister here in Seward comes out each week to play basketball with the boys. Otherwise the evening's recreation is left in the hands of the house-mother. If the latest movie is still fresh in their minds, the recreation takes care of itself. The place will be invaded by Batman and Bobins (*Batman and Bobin* being the current serial at the Seward Theater) and yelling Indians. I forgot to mention that if everyone does his or her work well during the week and behaves himself or herself, he gets to go to the 'Pay Off' movie every Friday afternoon. The home pays for this. But sad it is indeed if anyone is in the dog house. He gets only to stay home.

AS YOU PROBABLY have already heard, I became the proud, if somewhat befuddled mother, of eleven boys ranging in years from 12 to 15. I lived in constant danger of being "clobbered" (a new word to me). They say that little boys are made of snips and snails and puppy dog tails. I think they are made of yips and yells and rubber stomachs. At our training program this summer, our group work leader told us that she didn't believe in children's homes, that they should all be abolished. I was shocked, but now I am beginning to see what she meant. All these kids need a home. No matter how hard we try, we cannot give each one the individual attention he needs. My boys come from many different backgrounds. Some come from broken homes; some have parents that are in the sanitorium here at Seward; some have parents who cannot afford to give them adequate care or who do not care whether they have it or not; some have parents who are alcoholic. Some are Eskimo, some Indian, some a mixture.

However, once again science has intervened. I am no longer the mother of nine boys. I am now a substitute — and no cracks please — in the girls' building. Four days a week I take care of a different group of girls on their house-mother's day off. Meet more people this way. On the other two days, I work in the office doing various errands of mercy — mostly propaganda pamphlets. I really like this arrangement better, for I get a well rounded view of life in a children's home. On the seventh day of the week I rest and relax.

I really do believe that little girls are easier to manage. Of course I haven't had this job very long so perhaps I had

better be cautious before pronouncing any famous last words.

The town officials are quite concerned about the high-schoolers. They have asked the ministers to do something. Our Methodist minister is trying to start a Saturday night canteen. For the past couple of weeks, I have been calling square dances for them. We have had two squares — quite a crowd considering the situation. Oh, a couple of glasses were broken, the punch stolen, and a fuse blown, but otherwise we had a successful time.

This is going to be a wonderful experience. I am gradually getting adjusted to life in an Alaskan town in a children's home. The first week I was here I shivered constantly, now I only shiver occasionally. I'm still sleeping under four blankets, however. There is much here in Seward that is heartbreaking, disgusting, and discouraging. But that makes the challenge and the need that much greater. I am so thankful I have the inspiration of the Wesley Foundation behind me. You certainly need the 'long range view.' You should certainly remember that the enormity of the task must not overwhelm you so that you do nothing at all. You have to keep on calling square dances to sixteen people even though you know that forty more are out in beer parlors or in parked cars. You must lovingly continue to insist that faces are washed, drawers kept neat, Sunday school attended, although you seem to meet nothing but resistance. Somewhere, somehow, we may strike a spark. We may, in spite of themselves, give these children ideals which they will carry away with them. We cannot be sure, but it sure is worth the fight!

Hope For The Sick Church

WALTER G. MUELDER

THE FAITH OF the church, its basis of unity, is that God was in Christ reconciling the world to Himself. The work of Christ includes and transcends history. Past history is related to Him in His work of redemption. The Christ who manifested the forgiveness of God in the cross rose again as conqueror over every power of evil, is also the ever-living and ever-present head of the church and he is the lord also of the future. God's power and love are expressed in history and He will bring them to fulfillment. The future is in His hands. This assurance gives hope to men who have forgotten or become cynical regarding faith in God's righteous rule throughout all time and eternity. God in Christ provides the basis and the nature of the unity in the World Council of Churches.

It is Christ who is the hope of the future. Many who have believed this hope have been misled into vain speculations and predictions about the time and manner of his coming. Jesus warned against this type of indulgence. Others have become so enamoured by the world that they have ignored his warning and promises regarding the coming kingdom and have become content in this world. But, others, who now suffer persecution for Christ's sake have found and are finding strength and sustenance in the faith that Christ is lord of the future. His words glow with new meaning and insight for many who had not shared previously in the fellowship of his sufferings.

THE UNITY OF the faith becomes clearer as Christians in the church less figuratively, and more nearly actually, take up the cross and follow Christ. There is truth in the illumination that the true situation for Christians is not conformity, but obedience in the midst of reproach and tribulation. Many do not experience the relevance of "a baptism unto his death." This failure to feel the direct force of Christ's death and resurrection is due to the fact that the church is too conformed to the world; it has in fact become the prisoner of the world. The imprisonment is not recognized truly as such and this makes it the cause of the church's present weakness.

The emphases in the discussion above are on Christ's lordship of the future. "Because Christ is lord we can hope, pray and work that his will may be done in this world — in the life of nations, in industry, in learning, and in every sphere of human life. Looking to him as our judge, we are in duty bound to seek and do his will in every circumstance and every walk of life. Knowing that he is lord of the future, we can, with good hope, do our best even in the darkest situation. For he who will come as judge and saviour is with us now and always. Looking to him we can commit to him, in every moment, our daily acts of obedience, and confidently leave them in his hands."

THE HOPE IN the future through faith in Christ has a different relatedness to those who(1) rest their final hope upon some human plan for the world and therefore treat human beings as things, to those who (2) misunderstand the hope and neglect their duty in this world, and to those who (3) have no longer any hope for the future. To the first group there must go a message that Christ demands an account of what treatment is given to the least of the brethren. To the second group there must go a message that God will hold all accountable for failure to do his will in the world. To the third group there must go the message of goodness that the future is in his hands and that he is able to keep all that we commit to him against the day of his coming.

In response to the strong eschatological emphases of the above it must be noted that concentration on the future tends to neglect the present activity of God in the world, in man, and in history. There is excessive stress on God's initiative and little illumination on what man contributes. The "future Christ" may obscure the "present Christ." Indeed the meaning of God in human achievement must be sought not only in the end of all history but quite fully in God's present activity in history. If there be no present meaning discernible in God's relation to man and culture, the confidence that Christ is lord of the future will be only formal. The great hope for mankind as a whole must include the legitimate hopes of the present era,

though these must be superseded as the historical drama of redemption unfolds. As the commission explores the meaning of God's present relation to mankind motivations are released which a concentration on the final hope cannot provide. How are the lesser hopes to be validated? Do we not here meet up with the whole range of human need?

In dealing with Christian hope the second main area of work is the relation of this hope to the life of the churches. The churches have extended their communions to the whole world, but they are not influencing the world sufficiently to save it in its tragic crisis. Secular hopes are being developed under rival faiths and in some areas are displacing Christianity. The situation is complex and varies somewhat from nation to nation, but in most places the churches are sick. "The sickness is shown in their being at home in the world and conformed to the world's standards. At the same time the churches are sick in that they are isolated from the world and are failing to speak to it." Christ is the salvation of the sick churches. He is their hope of deliverance from worldliness and isolation. Their sickness can be seen in the following typical situations.

OUR CHURCHES ARE, first of all, deeply involved in the cultural, ideological, economic, social, political, racial and moral judgments of the world. They capitulate in many subtle ways to the temptation of worldliness, as for example in relying on the protection of the state, on the support of the wealthy, or on a particular form of civilization. "Along with the gospel the churches have carried to other lands forms of church life which bear the marks of their involvement in the culture, the economic and the social system of the West, and these constitute heavy burdens on the younger churches." It is understandable from a sociological point of view how long associations with a culture lead to accommodation by the church. But it is also evident that in the Far East and in Africa the confusion between the gospel and Western forms of life have led to a simultaneous crisis for both, leaving the church in an exceedingly sick condition. At the same time some Christians are bearing a singularly faintly and prophetic testimony under particularly diabolical persecution. But nowhere is the church as a whole exhibiting the love of Christ with sufficient power and vital community responsibility. Everywhere the words of the scripture are relevant: "Be ye not conformed."

IN THE SECOND place the sickness of the churches is seen in the life of their laity. Here worldliness expresses itself in an especially severe form. The layman, in passing from the life of the office, the factory, the mine, the mill, or the store to the church, does not sense sufficiently the challenge of the word of God as it relates to his vocation. "In most parts of the world the layman lives his life in a culture deeply impregnated with scientific and technological forms of thought, which have gained such dominance and prestige that vast numbers of people, including many Christians, ask whether science and technology have cut the root of religious hope and faith." And in other ways, related to commercial life and standards of comfort and sensuous pleasure, Christians (even including clergy and theologians) work with a double conception of truth and value, scientific and secular on the one hand and Christian on the other. Many do not detect the double thinking and evaluating in which they are involved. There is a Christian philosophy of life which embraces what is valid in science, technology and secular pursuits, but its creative power has not yet overcome the worldliness of the churches.

The renewal of the church requires that the laity, even more than the clergy, take seriously their vocation in the world and seek to transform the culture in response to Christ. "The church has to discover precisely how the truth which scientific work establishes is to be received, and the power of science to transform man's life used, while rejecting utterly the implication that such knowledge and power are the whole truth about man's existence and destiny." This discovery we may observe cannot be made through a fundamental distrust of reason or of science as such, nor through a simple affirmation of eschatological faith in Christ's lordship of the future. Those who expect men to return to God through the despair of science err in their analysis, for the despair of science is more likely to lead to cynicism and nihilism. It is in and through a renewal of insight in the coherence of reason and love that this sickness of worldiness and isolation is to be overcome. The church must enter more openly into the intellectual struggles of a scientific and secular society and must learn both to translate its insights into the media of cultural communication and to receive truth from whatever source. It is faith in God's present work in history, rather than absorption in doctrines of future eschatology, which provides the motive for effective action on the part of laymen and theologians alike.

A THIRD FORM of the sickness of worldliness from which some churches suffer is especially rife among the younger churches. They find themselves in a vacuum caused by the destruction of their former primitive culture. This vacuum is thus filled at times by pseudo-Christian values. Other churches in countries with an ancient culture find themselves cut off because of Christianity from their fellow-countrymen. In this cultural separateness they are open to the danger of diluting the gospel with syncretistic elements as a strategy for maintaining cultural fellowship. Here is the struggle to be in the world but not of it in the very effort to win it to Christ.

A fourth source of the worldiness of the church and of its isolation from the world which it is called to redeem is the absorption by the church with the means of grace. Preoccupation with these make the church self-imprisoned. "Even concern with the perfecting of worship, church order, discipline, concentration on theology and church tradition, legitimate as these all are in themselves, can be an imprisonment of the church so that it becomes isolated from the world's need." Such a church needs to hear the call of the lord to heal, to succor, to serve, to reconstruct.

Church Relations And Anglo-Catholics

The Anglo-Catholic Council, which probably represents a fairly strong body of opinion in The Anglican Church, has issued a statement on the "report on church relations in England" — the document published in 1951 by the committee comprising representatives of the Anglican and the Free Churches, after conversations which lasted for some three years. No action has been taken on that report; nor, indeed, has it been officially discussed by Free Church assemblies, since the Archbishop of Canterbury had expressed the desire that this should be postponed until it had been presented to the Anglican Convocations. The Anglo-Catholic Council having, however, thought it proper to set forth their views in the public press, no exception should be taken to the making of comment on them. For, while this is an Anglican document, it is in no sense a private one; and since it is concerned with Anglican and Free Church relations, it should not be allowed to go by default.

To those familiar with the Anglo-Catholic position, there is nothing particularly new in either the statement or the manner of presentation of the points it sets forth. The immediate cause of it, its production at this juncture, and the fact that it explicitly dissociates itself from the procedure suggested in the "Report on Church Relations," give it its chief consequence. The Anglo-Catholic Council quotes with approval some words used by the Archbishop in January last, when, of the Anglican communion, he said: "We have no doctrine of our own. We only possess the Catholic doctrine of The Roman Catholic Church enshrined in the Catholic creeds, and those creeds we hold without addition or diminution." It is interesting to remember that something almost identical with this was said, with no less sincerity and truth, at the recent Ecumenical Methodist Conference at Oxford. But it is evident that the Anglo-Catholic Council would look upon this as an unwarranted invasion of territory strictly reserved to their own and one or two other branches of the church. So much depends on what is meant by "Catholic" — whether it implies a high and unscalable wall round a fortress that can be entered only by a private password or shibboleth, or a far-stretching and smiling landscape where all of true heart and good intent dwell in unity and nourish their souls.

The first of the protests causes no concern to Methodists. It refuses to be in communion with "bodies which will not express their faith by the recitation of the Catholic creeds in their worship." These creeds are used in The Methodist Church, and the Nicene Creed is in the appointed service of Holy Communion. Whether a church which accepts them without formally using them in worship should for that reason be shut out from communion, is a question into which it is not necessary to enter here.

But the second matter, that of the ministry, is, as ever, the one which brings different churches into conflict. This, say the council, is "involved in the Catholic faith as a whole," and not "only a question of church order." That is to say, it is part of Catholic faith to believe that there is apostolic authority for the threefold ministry of bishops, priests and deacons. That is a view which men are entitled to hold, if they are persuaded of its truth. But the council go much further, and say: "No other form of ministry can be regarded as the equivalent of this." Such words carry only one meaning — that all other ministries are inferior, insufficient, and in the strict sense of the word invalid. This is known to be the view of Anglo-Catholics (but by no means of all Anglicans), and the only thing that needs to be said about it here with a conviction no less strong and, we believe, much more firmly grounded, is that it is neither new nor true. But it threatens stormy weather when the "Report on Church Relations" reaches Anglican assemblies for discussion, unless the Anglo-Catholics are to be allowed to hold the field. If that should happen, further discussions about union are a waste of time. For what does it mean save the return of the Free Churches to the one true fold as repentant prodigals, or sheep who have been lost in the wilderness and have at long last seen the error of their ways? The Anglo-Catholic position may be sincerely held; but we believe it exhibits an arrogant exclusiveness, and a blindness to both facts and history, which must be removed before any progress can be made.

Holding that position, the council has quite logically carried the matter further. Reunion or intercommunion demands a ministry of which all ministers have been ordained by bishops in the "Apostolic succession," or else "the theological basis of episcopacy to which the Church of England is committed" is discarded. And therefore, the council do not believe that unity is advanced by the practice of holding joint services in churches, or by inviting nonconformists to occupy Anglican pulpits, or by "proposals for intercommunion with nonepiscopal bodies."

Nothing is further from our desire than wantonly to exacerbate feeling on this difficult and delicate matter of relations between the churches. There is much that is encouraging in the report of the conversations on the subject — conversations in which Anglo-Catholics took part, and in whose report they presumably concurred. But in any case, and especially when the Anglo-Catholic Council has virtually repudiated it, and has, so to speak, staked out its own claim before the meeting of the convocations, there is the most urgent necessity for a plain declaration to be made by the whole Church of England, speaking through its properly constituted authorities. The Free Churches must wait for that with what patience they have, but their perplexity will not be diminished by this latest broadside. — *Reprinted from "The Methodist Recorder," London, England.*

Miscellaneous Advertisements

CHURCHES, WOMEN'S CLUBS, SOCIETIES: are you looking for a new money making project? Write Crawford's Pecan Company, 400 State Street, Mobile, Ala., for plans.

Y.M.C.A. Centennial

Vera Micheles Dean, Erwin D. Canham, Harold Taylor, Henry Steele Commager, Harold C. Case, Abram L. Sachar and Charles P. Taft head an imposing list of speakers for "The Future of Youth" conference in observance of the Boston Y.M.C.A. centennial. The conference will be held at Alumni Auditorium, Northeastern University on November 14th to 16th. There is no admission charge and tickets may be secured at your nearest Y.M.C.A.

The conference, which includes four sessions at Northeastern and a closing dinner session and joint meeting with the national Y.M.C.A. board at the Hotel Statler on November 16th, will bring together some of the country's leading authorities to discuss significant aspects of the future for youth. It will attract board and committee members of youth agencies, educators, youth agency workers, religious leaders, parents and young people.

James B. Palmer, editor-in-chief of Ginn & Company, will serve as moderator for the opening session, "World Affairs and Youth." Speakers will include Mrs. Dean, editor, *Foreign Policy Bulletin*, and Mr. Canham, editor, *Christian Science Monitor*. Selected college students will open the discussion period with questions to the speakers.

The second session, "Education to Lead the Way," will have Ernest R. Caverly, superintendent of Brookline schools, as its moderator. Mr. Taylor, president of Sarah Lawrence College, will be the speaker. Discussants will be William G. Saltonstall, headmaster, Phillips Exeter Academy, and Ted F. Silvey, staff executive, National C.I.O.

"National Life in Prospect," session number three, features Paul T. Babson, president, United Business Service, as moderator and Henry Steele Commager, noted historian and writer from Columbia University, as speaker. Discussants include Arthur M. Schlesinger, Jr., associate professor of history at Harvard, and Thomas M. Hennessey, vice-president, New England Telephone and Telegraph Company.

Kirtley F. Mather, professor of geology at Harvard, will serve as moderator for the fourth session, "Spiritual Resources for the Road Ahead." Mr. Case, president of Boston University, and Mr. Sachar, president of Brandeis University, will be the speakers.

Discussants will be Dr. George E. Gardner, Judge Baker Child Guidance Center, and Benjamin E. Mays, president, Morehouse College.

Mr. Taft, Cincinnati attorney who is widely recognized for active leadership in his profession, community affairs, the church, and government, will be the speaker at the closing session dinner at the Statler which will be presided over by Robert T. P. Storer, president, Boston Y.M.C.A., and Eugene R. McCarthy, chairman of the national Y.M.C.A. board.

Surgical Block Rises

A new surgical block has been completed at the Methodist Mission Hospital of Nadiad, India which began 40 years ago in a missionary bungalow. The new unit was financed from Week of Dedication offerings from American Methodists, by funds raised in Nadiad, and by gifts from Arkansas Conference Methodists.

The hospital is a joint project of the division of foreign missions and the Woman's Division of Christian Service. A nurses' home has next priority on the hospital building program, since it is required by the government before a permit will be issued for opening a nurses' training school. Two residences for Indian doctors are to be added later.

Two American missionary doctors are now stationed at Nadiad. They are Dr. Herschel C. Aldrich, who went to India in 1930, and Dr. Bruce W. Jarvis, a former missionary to China who transferred to India last year. Miss Hannah Gallagher, a missionary in India since 1932, is in charge of training of laboratory technicians. Miss Marceline Smith, R.N., arrived in 1948 to become nursing superintendent. Assisted by Indian interns, nurses, and technicians, the staff treats 18,000 out-patients and 3,300 in-patients a year. Over 2,200 operations are performed annually and 1,590 X-rays are taken. Patients include outcastes and well-to-do people. Income from surgical work in recent years has covered upkeep expenses and contributed to the building fund.

Released Time Questioned

A special committee to study and make recommendations concerning the entire question of "released time" for religious education was appointed yesterday at the semi-annual meeting of the executive committee of Protestants and Other Americans United for Separation of Church and State (POAU), held at the organization's Washington headquarters. Members of the study committee are Miss Charl Ormond Williams, life member of the National Education Association; Dr. Frank Yost, executive secretary of the Religious Liberty Association; and the Rev. C. Stanley Lowell, pastor of Wesley Methodist Church. Their report will be presented to the organization's national advisory council at the Fourth National Conference on Church and State, to be held in Washington April 23rd and 24th, 1952. Dr. John A. Mackay, president of Princeton Theological Seminary and vice-president of POAU, will be the principal speaker at the conference.

In another action, the POAU executive committee adopted a resolution offered by Dr. Charles Clayton Morrison, founder of *The Christian Century*, concerning government aid to church hospitals. It follows:

"WHEREAS, church hospitals are the agents of the churches which establish and operate them, and inevitably and intentionally promote the faith of said churches,

"And WHEREAS, government grants of tax funds to church institutions involve an interlocking of government and churches in a manner which the U. S. Supreme Court has condemned in the McCollum case as a commingling of church and state,

"THEREFORE, be it resolved, that POAU is opposed to any allocation of government funds to church hospitals and medical colleges."

After hearing reports from the executive director and members of the staff, POAU President Edwin McNeill Poteat of Raleigh, N.C., expressed his "gratification and amazement" at what he called the remarkable progress of the organization in the three years of its existence.

Family Life Follow-up

Losing no time in setting up practical procedures to carry the impact of the recent National Methodist Conference on Family Life to the farthest reaches of the church, an executive committee met in Chicago, Oct. 25th, and outlined four specific follow-up steps. These include: producing and distributing a booklet growing out of the conference; producing recordings of some of the conference highlights; conducting district and sub-district follow-up meetings; promoting study meetings in all local churches.

Leaders who attended the committee meeting on follow-up plans were: Bishop Hazen G. Werner of Columbus, Ohio, chairman of the Family Life Conference; Dr. E. Harold Mohn, Chicago, executive director of the Advance for Christ and His Church; Dr. J. Manning Potts, Nashville, editor of *The Upper Room;* and Dr. Edward Staples, Nashville, of the department of the Christian family of the General Board of Education.

The study booklet, ordered by the majority of the delegates to the Chicago conference, will be distributed to pastors and made available by the Advance office at 60 cents per copy. It is hoped it will be ready by January 1, 1952. Also for the benefit of local and district groups, the Advance plans to produce recordings of some of the highlights of the addresses and findings.

District and sub-district meetings are to be called by district superintendents. Leaders promoting these will include the district W.S.C.S. president, the district director of adult work, and annual conference representatives of boards and agencies which cooperated in the national conference.

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The Homemaker's Corner

Mrs. Harry A. Burnham

A Legendary Pumpkin Pie

Thanksgiving 1951 comes to a troubled world. There is no nation which has more to be thankful for than the United States of America, but to the ordinary people, such as we of this corner are, life even here is pretty confusing. Since there seems to be little which we can do to ease the confusion at present, except in our own thinking, let us be humorous about this Thanksgiving.

During the few weeks prior to November 6th, I found myself a very popular person. Never have I had so many letters from so many very wonderful men; all men of integrity, unusual ability and exceptional experience. "So are they all honorable men!"

Now that election is over I have dropped back into my state of inconsequence. I have voted. Nobody knows how I voted, which is a cause for thanksgiving. Now I can devote my thoughts and energies to less important matters, such as, for instance, pumpkin pie.

Thanksgiving comes, traditionally, to rural homes, but I notice that city windows are splashing golden pumpkins, shocks of corn and ripe red apples. It is Thanksgiving everywhere.

I have read a legend which ought to be true. It is to the effect that a chemist with a liking for experimentation began to wonder how pumpkins got their yellow color. He decided that there must be some way of extracting real gold from the yellow globe. One day in late November he cut and boiled a pumpkin until he had a pulpy mass of golden hue which he poured into pans of pastry that his wife had prepared for apple pies. Into the oven he put the pumpkin-covered dough and awaited the time when he could take out a sheet of pure gold.

One of his neighbors heard about his experiment and went to the chemist's door demanding his share of the gold. "Hadn't the pumpkin been grown on his land?" he asked.

When the gold came from the oven it looked so good that the chemist took a bite of it and declared to his neighbor that he had discovered something far better than gold. Thereafter pumpkin pies became the Thanksgiving treat.

The discrepancy in this story seems to me to be the lack of mention of spices. But why be too particular about details?

Fundamentalists Approve

GARY, Ind. — Declaring that the individual Christian owes the duty of service to the state as a divinely-ordained institution, the American Council of Churches adopted a sharply-worded resolution favoring universal military training. "Some form of military training is indispensable to the security of our nation and the maintenance of freedom in other areas of the world," the resolution read.

The delegates asked Congress to write into the universal military training law "specific safeguards for the moral and spiritual well-being of our young men," recommending that penalties be provided for those who disregard the religious convictions of trainees. "The conditions regarding immorality, gambling and drinking in many of our military camps is disgusting," the resolution declared.

It urged that the President require frequent and regular reading by unit commanders to their personnel of regulations relating to the moral responsibility of officers to their men. Servicemen should be made periodically aware of their legal rights or redress for abusive treatment, including offensive language, the resolution added.

In another resolution the council urged "all true believers to investigate their church affiliations, with the scriptures as their only infallible standard of faith and practice, and to take any and all necessary steps to disaffiliate themselves from such churches, councils and associations as knowingly harbor unbelievers or countenance error."

Cover Story

The New England Conference voted the choice of three definite dates or "the nearest possible Sunday" as Veterans' Day. Many unite on one or other of the dates named, but so many use other dates that somewhere almost every Sunday in the year our people are being called upon to glorify the Methodist ministry.

Such constant witness to our debt of honor to the veterans reflects glory on all ministers. It helps to increase respect for our consecrated leaders who now carry the work forward. It encourages our younger pastors when they realize such foresight for their future welfare. It gives our churches a sense of achieving their goal.

We require so much of our ministers in a day like ours. Their zeal and persistance must always be recognized as the key to all the success of the church. All are witnesses of the cross of Christ and the completed years of service of some serve as a reminder that the rest of us have entered into their labors. We can thank them largely for our opportunities and should always pray for a large measure of their spirit in the continuance of their ministry today.

This is the year when we consider our Christian Mission. Bishop Lord, resident in the Boston area, has told us that we are out in these weeks and months to challenge our day with our Christian credentials, our Christian commitment, and our Christian consecration. It is a magnificent goal and demands our best. Our attainments will depend day by day on ministers with warm hearts who will give themselves utterly to their task. Our veterans worked faithfully and still work. We can do no less than to see to it that there is a re-consecration of all our ministers as we remember the sacrifice and service of the veterans among us.

Every day of the year we need to be grateful for our leaders "the men who brought us God's message." Every Sunday is Veterans' Day as we uplift all our ministers and their divine mission.

You're Only Young Once

HOOVER RUPERT

"Tricks Or Treats"

This is the week after Hallowe'en. Maybe you don't celebrate this occasion in your neck of the woods, but out around these parts everyone gets into the act. I refer to the current practice of organized juvenile blackmail, loosely referred to as "tricks or treats." Some brother thought this idea up, no doubt, to save the de-soaping of windows on November first. Not a bad idea in some respects. Any youngster who can toddle becomes a witch, a skeleton, a devil, or Cinderella by virtue of the local costume emporium, and out he goes to ring doorbells with his mild threat. The wise housekeeper has stocked up on candy, pop-corn, gum, and apples. One youngster at our door had a large shopping bag which was about as big as she. It was half-full and the evening was still young.

One of our friendly morticians thoughtfully purchased a carton of candy bars, but being near one of the nine playgrounds operated that evening to keep juveniles out of delinquency, his porch was seldom vacant for the entire evening. Running out of the treats that offset the tricks, he was visited by some postponed graduates from the children's division who spoiled the evening by trying to get smart-alecky. Fact is they not only tried, they achieved that dubious honor. Only the bucket of water he thoughtfully brought to the front door prevented the soapy retaliation on the part of the young punks on the porch. It seems they had already had their baths for the season, so they departed post-haste, dry and dirty.

Hallowe'en came this year with this annual custom to remind us of the somewhat serious implications of the doctrine of tricks or treats when it is carried to the level of international relations. Relatively harmful, I presume, on the child's level the last night in October, the practice gives notice of well-nigh upsetting the international apple-cart day by day as the cold war gets colder and the hot war gets hotter.

Somewhere I read about a young carpenter who went around talking and living a gospel of active love and constructive good-will. I nominate that gospel for the status quo. Centuries of Christian living have demonstrated the fact that such a gospel is workable in human relationships. Where it has been tried in international relationships it has proved amazingly effective.

Right here and now I want to suggest that there is a great difference between the trick or treat type of appeasement and the Christian concept of reconciliation. One involves the buying off from a threat of violence or destruction. The other calls for mutual understanding of needs, interests, and desires, and a resultant compromise in the best interests of all concerned.

Think it over as you read your history assisgnment. Give it a thought next time you're on the football field. It's worthy of a place in your daily period of prayer. And let's leave the philosophy and practice of tricks or treats where they belong—with the small fry on Hallowe'en.

Theological Students In Germany

GENEVA (EPS) — Thirteen students from eight countries will study for the academic year 1951-52 in places offered by German seminaries through Hilfswerk and the World Council Scholarship Committee.

This scholarship program is part of the World Council church-to-church ecumenical exchange which this year involves 130 students. They come from Austria (3), Belgium (6), Finland (7), France (6), Germany (62), Greece (7), Holland (6), Italy (5), Norway (5), Portugal (1), Spain (1), Syria (1), Yugoslavia (2), Orthodox and Refugee Churches (7), Britain (1), Denmark (2), Sweden (2), Switzerland (1), Indonesia (1), United States (4). These theological students and church workers, both men and women, will study under arrangements completed, through the Geneva committee, by inter-church aid scholarship committees and deans of seminaries in the United States (31 students), Britain (26), Switzerland (26), France (19), Germany (13), Sweden (7), Canada (3), Holland (2), Greece (1), Italy (1), Israel (1).

The purpose of this period of study is to provide young students and church leaders with a year's experience in the life of another church and country. The present program arose out of the need following the

war to aid students from devasted countries, and since then has become an important means of ecumenical interchange between the churches, in and through the lives of their future pastors and leaders.

This year for the first time students from Spain and Portugal are being brought to study in France, while the provision of scholarship opportunities by German and Italian churches means that the exchange is becoming more fully reciprocal. Plans are under way both to increase the mutuality of the program as between former "giving" and "receiving" areas, and also to broaden its basis to include older graduate and young instructors, on the one hand, and church leaders requiring lay training and practical experience on the other.

Students will participate in church life of the countries where they study — in meetings, field work, the work of the parish, and in orientation conferences where they will have the opportunity to meet with representatives of the churches in the lands to which they go. American students are placed through the department of ecumenical relations of the N.C.C.

Ask Freedom Crusade

New York — Baptist leaders issued a joint call for a "crusade for peace and freedom" to combat encroachments on freedom of press, religion, speech and action. The statement was signed by Dr. J. D. Gray, New Orleans, president of the Southern Baptist Convention; Dr. Kenneth Scott Latourette, New Haven, Conn., president of the American Baptist Convention; Dr. J. M. Dawson, Washington, D.C., executive secretary of the Baptist Joint Committee on Public Affairs, and Dr. Stanley I. Stuber, chairman of the commission on religious freedom of the Baptist World Alliance.

The Baptist officials said they view "with alarm" restrictions on freedom of press and religion "which now exist in many sections of the world" and look "with anxiety upon the growing tendency, even in this country, to curtail freedom of speech and action."

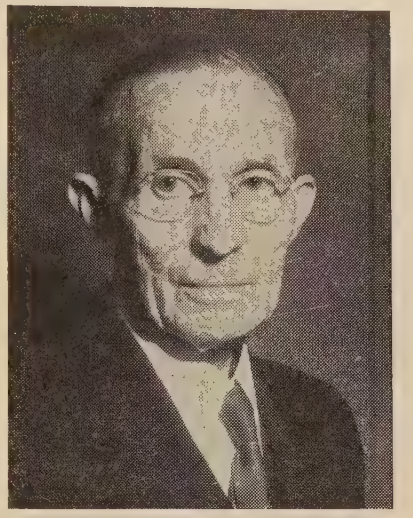
They urged protests against "the growth of unfounded accusations" which "increasingly restrain innocent people from speaking out openly on great issues and deter them from associating themselves with others in dedicated effort to uphold principles of social justice and world peace."

The four churchmen also called upon all citizens to cherish, "as their most precious possession," the principles in the Constitutional Bill of Rights and the U.N. Declaration of Human Rights. They asked churches and individuals to "create a condition in which freedoms and fundamental human rights will have full opportunity to grow and find expression in individual and community life."

Baptist churches were urged to "reaffirm their historic traditional belief in freedom of all men everywhere and in the ideal of the separation of church and state."

Dr. Stuber pointed out, in releasing the statement, that it had been prepared before President Truman announced the appointment of an ambassador to the Vatican. He said, however, that the statement has a direct bearing on the issue.

Bent E. Carlsen



The Rev. Bent E. Carlsen, retired member of the New England Conference, died at his home at 10 Pagoda Street, Milton, on November 6th. He would have been 78 on Sunday Nov. 11th.

Mr. Carlsen, a native of Norway, came to the United States at 19 and was graduated from Northwestern University. He served pastorates in the Methodist churches in Chicago, Minnesota, Wisconsin and New York before he came to Boston in 1910 as pastor of the Howard Avenue Church, Dorchester, Mass. He has also been pastor of Barham Memorial and Wesley Churches, South Boston.

Since 1927, Mr. Carlsen had been chaplain to the Boston hospitals, and was also city chaplain for burial services for the poor. He was one of the founders of the Norwegian Old Peoples Home in Dorchester, and a member of its board of directors.

Surviving Mr. Carlsen are his wife, the former Minnie M. Andersen, three sons, two daughters, fifteen grandchildren and three great grandchildren.

Seeks Democracy And Christianity

Lee B. Hughes

Japan has been called by some writers the most religious nation in the world. No matter where you go you will see shrines and temples constructed to the memory of Buddha and national heroes who have been adopted as gods and patron saints. To what extent this religious attitude of the people can be transformed into a real Christianity is a problem which besets all of the Christian missionaries in Japan. It would seem to me, however, that never before have there been such great opportunities for Christian teaching in Japan. During this past summer I made several trips throughout the country and observed how our evangelistic program is bringing more and more conversions.

It is also interesting to observe how so many of the parents are enthusiastic about having their children exposed to Christian teaching and influence. Many of the Japanese people have come to realize that true democracy cannot very well exist apart from Christianity with its emphasis upon the brotherhood of man. Because of their interest in democracy, people want to know more about Christianity. During this summer I made an excursion with a group of our primary school children. There was a little boy, not enrolled at our school, who wanted to make the trip very much. His family, a Buddhist family, whom I know very well, was anxious to have him go, but I advised the family in advance that the little boy would be exposed to Christian influence and would be asked to attend the daily chapel services. The family hastened to inform me that they believed that such an arrangement would be good for their boy, and then suggested that he take a Christian Bible with him.

Now that a Peace Treaty has been signed there are many who fear that there might be a reversion to the pre-war Japan which plagued so many people. I do not purport to be an expert on such matters, and all of my experiences in Japan have been with the average family. There has been nothing in all of these experiences which has given rise to such fear on my part. If the average Japanese citizen, through democratic processes, has anything to say about how his government shall function, then it is difficult to see how Japan could once again drift to that proud position which she occupied prior to the war. There seems to be a danger of economic reversals which might give rise to difficulties, and it can be expected that communists will exploit such a situation.

Refuses Invocation

Reading, Pa. — The Rev. Lawrence L. Hosan, pastor of Bethany Evangelical Congregational church here, refused to open a session of the city council with an invocation because he said the city officials did not appear to be concerned with civic righteousness. He informed city officials by letter before the start of the meeting that he would not appear. His note said the council needed a prophet, not a minister.

The clergyman said that he acted independently of the Reading Ministerial Association in deciding not to give the invocation. He explained that the ministerial association assigns clergymen on a rotating basis to give the invocation at each weekly meeting of the council.

Bishop Moore Introduced

Methodism's top man of the year, Bishop Arthur J. Moore, is the subject of a full-length feature article in the *Saturday Evening Post* for November 10th. He is president of his denomination's Council of Bishops.

Written by Ralph McGill, editor of the *Atlanta Constitution,* a daily newspaper in Bishop Moore's home city, this literary profile is illustrated by a full-length informal photograph of its smiling subject taken at the gothic doorway of Wesley Memorial Church, Oxford, England, where the bishop spoke last August.

True to its title, "The Bishop's in a Hurry," the author reveals the energy and drive with which his subject administers the 1565 churches and numerous educational and philanthropic institutions under his immediate supervision, and at the same time carries out official visitations in all parts of the world for the Methodist Board or Missions and Church Extension. He has been its president since Methodist unification in 1939.

Bishop Moore has just returned from Korea, assisting the Methodists of that country to re-establish their war-destroyed organization and institutions. Mr. McGill recounts numerous experiences incurred by Bishop Moore in connection with world-known political and military figures during overseas missions.

Impressive as are these international contacts, many readers, who know him as a great-hearted human being, will particularly appreciate Mr. McGill's accounts of Bishop Moore's remarkable conquest of the handicap of a late start, of the romance of his marriage and family life and the successes as evangelist and pastor that preceded his election to the episcopacy in 1930.

Interracial School

Wheeling, W. Va. — The second annual school of religion held by Methodists of the Upper Ohio Valley in the Thomson Methodist Church on Wheeling Island, attracted 300 lay workers and leaders in the field of Christian education, October 28th to November 1st.

Fifteen Negro workers were enrolled representing the Simpson Methodist Church. The Rev. Richard L. Clifford, Simpson pastor, served as treasurer again this year.

The Negro faculty member was the Rev. Daniel L. Ridout, of Dover, Delaware, who taught the class studying church hymnody. Last year he conducted the course in youth and worship.

The Rev. Howard W. Peterson, district superintendent of the Cambridge (Ohio) District was dean of the school. The opening address was delivered by Dr. John L. Knight, president of Baldwin-Wallace College, Berea, Ohio.

Other administrative officers were, the Rev. I. S. Middaugh, pastor of Thomson Church, chairman of the board of managers; associate deans, the Rev. Garrett Evans and Phillip Hinerman; secretary, the Rev. Glenn L. Tennell; chairman of finance committee, George D. Smith; committee on arrangements, Paul E. Smith.

Other faculty members were, Dr. Harry F. King, Miss Georgia Sprinkle, the Rev. Clyde Onyett, Mrs. C. H. Hamilton, the Rev. Don H. Mueller, Mrs. Martin F. Talbott, and Miss Evelyn Weaver.

Gift Is Testimony

Dallas, Texas — Christian and Jew affirmed their common heritage and spiritual kinship in a brief ceremony October 23rd in the chapel of Perkins School of Theology at Southern Methodist University. Rabbi Levi A. Olan, on behalf of his Temple Emanu-El congregation, formally presented a check for $1,300 to the Bridwell Library of the Perkins School of Theology. The gift was accepted by Dr. Merrimon Cuninggim, dean of the theology school.

The Temple Emanu-El contribution was in honor of the 50th wedding anniversary of Dr. and Mrs. David Lefkowitz. Dr. Lefkowitz is rabbi emeritus of Temple Emanu-El, and is visiting professor of contemporary Judaism at S.M.U.

Formal presentation of the check created a fund which will be used to establish a collection of Judaic religious books in the Bridwell Library. The books will be known as the Sadie and David Lefkowitz Collection of Judaica.

Rabbi Olan described the contribution as "an expression of the fondness and love which an entire community feels for two of its most worthy citizens." In tribute to Southern Methodist University, Rabbi Olan added: "This contribution is likewise an expression of our appreciation and esteem for the service which the university renders to the community at large."

Making the response to the presentation, Dr. Cuninggim said, "These were Jewish folk honoring their distinguished rabbi and his lady, and the repository to which they directed their gift was the library of a Protestant seminary . . . This is testimony to the essential oneness of humanity."

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VETERANS OF THE CROSS DAY

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For Information and Inspiration!

On A Wide Circuit

W. W. Reid

Epidemic Terror Red

Dr. Oliver Goldsmith — bless his kindly Irish soul! — may be regarded as something of an authority on mad dogs. His "Elegy on the Death of a Mad Dog" is of course a classic. But his less-known essay "On Mad Dogs" is a master-piece of quiet humor, and something of a parable.

Britain, he points out, is usually free from those physical epidemics that sweep the world, but "it is not more happy on this account than others." And every year it suffers from Epidemic Terror: "One year it issues from a baker's shop in the shape of a six-penny loaf, the next it takes the appearance of a comet with a fiery tail, the third it threatens like a flat-bottomed boat, and the fourth it carries consternation in the bite of a mad dog."

"The people, when once infected, lose their relish for happiness," continues the good Doctor, "saunter about with looks of despondence, ask after the calamities of the day, and receive no comfort but in heightening each other's distress. . . . Each proportions his fears, not to the object, but to the dread he discovers in the countenance of others."

How the terror grows is an ever-repeated process. A small strange dog runs through a street barking. Then, as it is told, "a mastiff ran through a certain town, and bit five geese, which immediately ran mad, foamed at the bill, and died in great agonies soon after. . . . This prepares the way for another: how the master of a family, with seven small children, were all bit by a mad lap-dog." Every morning after, says Goldsmith, "comes loaded with some new disaster."

He compares the "test" of a dog suspected of madness to the old "test" for witches: the suspected woman was bound and thrown into the water; if she swam she was burned as a witch, and if she sank and was acquitted she had died in the experiment. The sus-

pected dog, he says, is teased by the crowd: if he defends himself and snaps, he is guilty; if he runs away he is equally guilty — "mad dogs always run straight forward." . . .

Epidemic Terror is apparently not peculiar to the 18th Century, to England, or to Europe. I suppose the pages of any old newspaper in America would show that every year we have relished some form of witch-hunting, or the testing of some hapless dogs for symptons of madness.

And the current season's specialty is "Epidemic Terror Red." We have had a great time in looking under the beds and in government bureaus and college cabinets for "reds," "communists," those who "run straight forward" in lines that are those of the communist hierarchy. With each new suspect the story grows: the reds have infiltrated everywhere — in business, in the church, in government, in the schools. The test of innocence is conformity to average public opinion. Protest of conformity is deemed a lie — or perhaps perjury. Any variation from orthodoxy—from politics to the church — is evidence of traffic with Moscow or its planted emissaries. Even candidates for county posts as prosecutors are being weighed by the number of "reds" they have been able to turn up — and over. Perhaps we wouldn't be happy if we didn't have this or some other Epidemic Terror to worry about!

He Went Through Three Civil Wars

The Rev. Horace E. Dewey finds it impossible at present to continue service in China, where he began missionary service in 1921, but he expects to round out a 36-year missionary career by continuing in Manila. After his evacuation from North China in 1949, he went to the Philippines where he taught at Union Theological Seminary, Manila, until time for his regular furlough this year. He is now in the United States, but will return to Manila next year.

Mr. Dewey has been through three China civil wars, 11 years of Japanese domination, and more recently the communist control of the nation. From 1941 to 1943, he was a prisoner of the Japanese, the last six months in one of their internment camps; he returned to the United States as a repatriate on the last trip of the "Gripsholm" from the Orient in 1943. Three years later he returned to China and was stationed at Foochow, in Fukien Province, until that area was overrun by the communists. In 1949 he went to Manila and was engaged in preaching and teaching there until recently.

Most of Mr. Dewey's service in China was with the community of Changli as a center. With a Chinese district superintendent as an associate, he traveled over an area of more than 3,000 square miles, covering three counties, and extending beyond the Great Wall and into Manchuria. His work was largely that of overseeing and encouraging the preachers and teachers, and organizing schools, chapels and sometimes medical clinics in scores of small Chinese communities.

Born in a Methodist parsonage in Welshfield, Ohio, Mr. Dewey was educated at Ohio Wesleyan University, Drew Theological Seminary, and Columbia University. He was a pastor in New Jersey, and in St. Paul, Minn., before his appointment as a missionary.

The Road To Rome

"The American people will not be led down the road to Rome. . . . They prefer the American way." This prophecy was made by Bishop G. Bromley Oxnam of New York in the November 3rd issue of *The Nation* in an article setting forth reasons why Protestants repudiate President Truman's appointment of an ambassador to the Vatican.

"Protestantism is shocked and outraged by this un-American announcement," Bishop Oxnam writes. The article cites several specific denials made by Mr. Truman of any intention, while he was in the White House, of having an ambassador in the Vatican.

Bishop Oxnam warns that the "road to Rome leads to clericalism," . . . "to political deals with the Roman Catholic Pope" and that "the road to Rome is also a road to Washington."

"The road to Rome leads to an alliance with a church that is itself a vast landholder, allied with the reaction in Europe that has often stood against the reform necessary to establish the free society . . . Is the church which insists on being a church and a state to become a member of the United Nations? Are Mohammedans, Buddhists, Confucianists and other religionists to set up so-called states and likewise become members of the United Nations?" the Bishop asks.

Reprints of the article, "The Road to Rome" may be obtained without charge from Bishop Oxnam's office, 150 Fifth Avenue, New York 11, N.Y.

Arrested After Visiting Church

CONWAY, S.C. — Fourteen men accused of violating South Carolina's new anti-mask law were arrested, and later freed under $1,000 bonds, after they paraded through Cane Branch Baptist Church in Ku Klux Klan regalia. The men were arrested when the hooded procession appeared at a revival meeting.

A report in the *Charleston News and Courier* said it appeared that the arrival of a score or more of the robed, hooded, and masked men in the church during the revival was not unheralded. Even the children had heard "grapevine" reports that the Klan would visit a meeting during the week.

When the group did arrive, marching quietly into and out of the church, their appearance caused little consternation among the congregation. No one appeared frightened, and the procession caused no interruption in the program. It was reported that in this case, and in some other instances of Klan visitation to Horry County churches, permission had been obtained from church leaders.

The Rev. C. H. Tyler of Bayboro, an evangelical preacher, reported that a nine-member group visited Pleasant Union Church on Oct. 19th, while he was delivering a message as guest preacher. One of the masked men walked up to the pulpit, and handed the church's pastor, the Rev. Hubert Martin, an envelope containing a $23 donation, he said.

To Aid Church Hospitals

WASHINGTON, D.C. — President Truman signed into law an authorization for direct federal grants to two local church hospitals to help them erect new buildings. The hospitals which will benefit from the bill are Providence (Roman Catholic) and Sibley Memorial (Methodist).

The authorization must still be fulfilled by an appropriation which will be sought from Congress early next year. Dr. Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State, said that attorneys for his organization are mapping a legal suit in the event that the legislation is implemented with an appropriation.

He said that an injunction to prohibit expenditure of the funds will be sought in the hope that a test case will result that can be carried to the Supreme Court.

Bishop Hopeful

ATLANTA, Ga.—A hopeful note was sounded for the rebirth of The Methodist Church in Korea by Bishop Arthur J. Moore, Atlantan now in that war-torn country on an emergency mission. In a letter to his wife, Bishop Moore expressed enthusiasm for the work now being done by church leaders, but he warned that stern days are ahead. "The Church must not only survive but must help rebuild the young nations. Pray for us," he wrote.

Bishop Moore, who is president of the Council of Bishops of The Methodist Church, was chosen by the board of missions to help recorganize the church in Korea.

"There is much to be done," he wrote. "Not only must we elect and consecrate a bishop, but we must provide for the continuing relief of the thousands who have been driven from their homes; devise a plan to return both pastors and people to those places where there is no longer fighting, and in general rebuild the organizational life of The Methodist Church in Korea. . . . We have in Pusan not only refugee individuals but refugee institutions — Ewha College, the Methodist Seminary, Severance Hospital, and other institutions that once thrived elsewhere in Korea. . . . I must add that they are doing excellently despite the unbelievable difficulties."

PERSONS

Dr. Willard C. Arnold, superintendent of the Boston District in the New England Conference, spoke at the November 11th service of worship at the Weston Methodist Church, Weston, Mass. A new organ was dedicated at the service, and new members of the church were received.

The Rev. Arthur E. Chenoweth, of 198 Park Hill Ave., Yonkers, N. Y., one of Methodism's earliest missionaries to the Philippine Islands, and later an assistant treasurer of the Board of Foreign Missions of the former Methodist Episcopal Church, was stricken with paralysis on September 24th. After four weeks in the Methodist Hospital, Brooklyn, he was returned to his home, where he is reported slowly improving. Mr. Chenoweth is 82 years of age.

Dr. Allen E. Claxton, pastor of the Broadway Temple Methodist Church in New York City, will deliver the annual Dad's Day address at Ohio Wesleyan University on Sunday, November 18th.

Dr. John Oliver Nelson, professor at Yale Divinity School, New Haven, Conn., will be the speaker at the November 18th Sunday morning worship service at the Daniel L. Marsh Chapel, Boston University. Dr. Nelson will speak on the subject, "Christian, Your Discipline." Officiating at the service will be Professor Sam Hedrick, assistant professor of practical theology and director of field work at Boston University School of Theology.

Poling Defeated

PHILADELPHIA (RNS) — Dr. Daniel A. Poling, internationally known clergyman, editor of *The Christian Herald* and head of the World Christian Endeavor movement, was defeated in his attempt to win election as mayor of Philadelphia on the Republican ticket.

The Democrats won control of all the city's offices, for the first time in 67 years, in a landslide that gave Joseph Sill Clark, Jr., socially prominent mayoralty candidate, 443,000 votes to Dr. Poling's 320,000.

Dr. Poling indicated that he has no immediate political ambitions except to remain "a fighting Republican." It is expected that he will resume his active roles as editor, Christian Endeavor leader and chairman of a national committee fighting communism. In his formal statement, Dr. Poling said complete reorganization is "the one and only hope" for the Republican party in Philadelphia and "I shall continue to fight for it."

Another clergyman, the Rev. Marshall L. Shepard, pastor of one of Philadelphia's largest Negro Baptist congregations and a former state representative, was elected Recorder of Deeds in the Democratic sweep. He is the first Negro ever elected to a major city hall office in Philadelphia.

Dr. Poling, who had been drafted as a "reform" candidate by a combination of independent and old line party leaders, had said during the campaign that the Republicans could best "clean their own house." A Republican victory was necessary, he said, to set a national example.

The campaign was one of the bitterest in the city's history. Dr. Poling's position as a clergyman neither spared him from personal abuse nor gained from him any vocal support from the city's clergy or organized church groups.

The minister was referred to by his opponents as "the good doctor" and even as "a pious front for a corrupt organization." He was accused of being virtually a non-resident because his work keeps him away from Philadelphia much of the time.

Dorr Memorial Pays Honor To Pastor

Tribute was paid to the pastor of the Dorr Memorial Methodist Church in Lynnhurst, the Rev. Irving W. Arnold, by members and friends during the dedication ceremony in the new church school extension.

Guests of honor were Bishop and Mrs. John Wesley Lord and Dr. and Mrs. Archiver J. Strait. Bishop Lord's jurisdiction comprises the Boston area which includes all of New England with the exception of Vermont and Western Connecticut. Dr. Strait is the superintendent of the Lynn District of The Methodist Church.

Other guests included the Rev. James E. Doty, pastor of the First Methodist Church, and Mrs. Doty; Mr. and Mrs. Leon Oliver, assistants to Mr. Arnold; Mrs. Lincoln Hatch, daughter of Mr. Arnold; the Rev. C. C. Hiller and the Rev. Fred Estes, former pastors at Dorr Memorial; Miss Edith Jordan, executive secretary of the Christian Board of Education; Roland Junkins and Joseph Cracker, students at Boston University School of Theology.

A large delegation from the Lafayette Street Methodist Church, Salem, Mr. Arnold's former pastorate, were present.

A chicken pie supper was served to more than 120 present by the Women's Society of Christian Service of the church.

Stanley Howard was toastmaster. Dr. Hiller gave the closing prayer with Dr. Estes pronouncing the benediction.

One of the highlights of the dedication ceremony was the presentation of *The Item's* "Bouquet of the Week" by Andrew Clement to Mr. Arnold for the outstandinfg work he has done since coming to the Dorr Memorial Church last May.

From left to right: The Rev. Irving W. Arnold, Andrew Clement, Bishop John Wesley Lord. — *Reprinted from The Lynn Item, October 31, 1951.*

Nielsen-Armistead

The marriage of Miss Bianca Potz-Nielsen, daughter of Mr. and Mrs. Fred Holek, of Long Island City, N. Y., to Austin Herrick Armitstead, son of the Rev. and Mrs. Johnson N. Armitstead of Keene, New Hampshire, took place Oct. 27th in the First Methodist Church of Astoria, Long Island City. The Rev. Johnson N. Armitstead, father of the groom, and the Rev. Clair Yohe, pastor of the Astoria church, performed the ceremony. A reception followed in the church.

The bride was given in marriage by her father. Acting as her maid of honor was her classmate, Miss Dorothy Petersen, and her sister, Jean Holek, was junior maid of honor. Donald M. Armitstead, brother of the groom, was best man. The ushers were James H. Doherty, college classmate, and Paul J. Carpenter, seminary classmate.

Mrs. Armitstead was recently graduated from the Methodist Hospital School of Nursing in Brooklyn. Her husband, who was graduated from Dickinson College in 1948, is now a senior at Union Theological Seminary. Recently he was ordained a deacon in the New York East Conference of The Methodist Church and is now serving as assistant minister of the Mamaroneck (N.Y.) Methodist Church.

The Woman's Society of Christian Service, Westfield, Mass., of which Mrs. Charles C. McPherson is the president, reports that as a result of link visitations, a part of the Advance program, fifty new members have been added to the membership of that society.

Miss Diana March of Malden, Mass., became the bride of John Terrence Dahlquist, student at Boston University, on Wednesday, Oct. 31st. Miss March is the daughter of Mr. and Mrs. Charles Newton March of Malden. Mr. Dahlquist is the son of the Rev. G. Albin Dahlquist, superintendent in the New Bedford District of the New England Southern Conference of The Methodist Church, and is a student pastor at the Cranston Street Church in Providence, R. I.

The Boston Area Peace Council will sponsor a peace conference at the Harvard-Epworth Methodist Church in Cambridge,

Mass., on November 16th and 17th. The conference theme will be "Peace — Beginning with Me," and it will include discussion groups led by outstanding clerical and lay leaders, as well as entertainment in the form of a one-act play. The registration fee will be one dollar, with additional charges for lunch and supper. Overnight accomodations can be arranged.

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston Station WVOM (1600) at 8:10 a. m. for the last half of November, 1951.

Nov. 19 — The Rev. Robert C. Smith, S. S. J. E., deputy superior, Cowley Fathers, Cambridge.

Nov. 20 — The Rev. D. Joseph Imler, Belmont Methodist Church.

Nov. 21 — The Rev. Paul W. Bowles, executive director, Merrimack Valley Goodwill Industries, Lowell.

Nov. 22 — The Rev. Skillman Myers, staff member, Morgan Memorial Charles Hayden Goodwill Inn.

Nov. 23 — The Rev. Nevitt B. Smith, First Methodist Church, Medford.

Nov. 26 — The Rev. Norman L. Porter, Greenwood Memorial Methodist Church, Dorchester.

Nov. 27 — The Rev. Wilbur C. Ziegler, Cliftondale Methodist Church.

Nov. 28 — The Rev. Nathan W. Wood, First Baptist Church, Arlington.

Nov. 29 — The Rev. Roy M. Pearson, Hancock Congregational Church, Lexington.

Nov. 30 — The Rev. Jackson Burns, Harvard-Epworth Methodist Church, Cambridge.

The Rev. William Osborn, a retired member of the New England Conference of The Methodist Church, is spending the winter at 77 Bourne Street, Auburndale, Mass. after a summer at Prince Edward Island.

Is Industry Christian?

The Ministers of the Worcester District of the Methodist Church will meet at 10:30 a. m., Monday, November 19th, in the Methodist church at Spencer, Mass., to hear a panel discussion on the subject: "Is Industry Expressing Christian Motivation?"

The members of the panel are four leading industrialists and business executives of the city of Worcester. They are: Kenneth M. Hoover, vice-president of the Worcester Street Railway Company; Paul B. Morgan Jr., treasurer of the Morgan Construction Company; Edward G. Twohey, vice president, Worcester County Electric Company; John S. Tomajan, president, the Washburn Company. The panel is in charge of the Rev. John David Erb, pastor of the Park Avenue Methodist Church, Worcester.

The panel will discuss the responsibility of industrial leadership, the place for individual freedom and creativity in industry, the profit motive and how it works, and the practical points of contact where the church and industry can meet to work toward a common Christian goal. Assisting in arranging for the panel is Matthew Stepanski, executive director of the Committee on Business Information, Worcester, Mass.

Half Century Ago

Standard Times, New Bedford

The Rev. William I. Ward (center) of the New England Southern Conference, presiding elder of the New Bedford District half a century ago, is greeted by Bishop John Wesley Lord (right), resident in the Boston Area of The Methodist Church. Looking on with particular interest is the Rev. G. Albin Dahlquist, present superintendent of the same New Bedford District.

Both Bishop Lord and Mr. Dahlquist are wondering whether their own years in the ministry will ever number 73 which is Dr. Ward's current tally.

The four hundred and fifty women gathered at the Newtonville, Mass., Methodist Church, October 30th, voted unanimously to send letters to the two Massachusetts Senators and to the President. The letters will contain protests against sending an ambassador to the Vatican. These women represent the more than thirteen thousand members of the society in the New England Conference.

Miss Marion Buckrell of Detroit, recently became the wife of the Rev. J. West Thompson, retired minister of the New England Conference. The Thompsons are living at 6138 East Nevada Street, Detroit, Michigan.

Mrs. Maggie L. Edwards, formerly of 50 Vernon Street, Taunton, Mass., has moved to 213 Warren Avenue, Brockton, Mass.

Roland Hayes, internationally acclaimed Negro tenor, will present his annual Symphony Hall concert on Sunday, November 18, 1951 at 8:15 p. m. Mr. Hayes, who has been honored the world over for his outstanding artistry as a singer, is now devoting much of his time to the Boston University College of Music in order to coach and train young artists in his art. Roland Hayes is extremely concerned with the problems confronting the young artist, therefore, Boston University College of Music is establishing a Roland Hayes Scholarship Fund as a means of assisting young artists in launching their concert careers. The Symphony Hall Concert on Sunday evening, November 18, 1951, will be a benefit to establish the Roland Hayes Scholarship Fund. Tickets may be obtained from the Symphony Hall box office or 25 Blagden Street, Boston—Co 6-6230. Prices: $3.00, $2.40, $1.80, $1.20.

EVENTS

Blair Moody, Senator from Michigan, will be among the speakers at a special institute on "Our Responsibility for World Leadership," under the auspices of the United Council on World Affairs, American Association for the United Nations. The institute will take place November 16th at the Hotel Bradford, Boston, starting at 9:30 a. m.

A meeting of the Board of Trustees of the New England Deaconess Hospital will be held on Tuesday, November 27, 1951, at 3:30, in Room 1784 of the First National Bank of Boston, 67 Milk Street, Boston.

Rolling Ridge Donor

A member of the New England Conference Woman's Society of Christian Service, attending the women's meeting held at Rolling Ridge, North Andover, Mass., noticed the need for an enlarged dining room and for more rooms for classes, informal discussions, recreation, and a general lounge area.

In response to these needs, this person and her husband sent to F. Nelson Bridgham, the treasurer of the Rolling Ridge commission, a check for $1,000 to establish a fund or to apply to the necessary amount of $25,000 to make possible the new improvements.

This will be the next major undertaking at the Ridge, and it is hoped that others will be challenged by this "concern" to make other gifts which will bring this plan to fruition.

Dr. E. Stanley Jones, world-famous missionary, author, traveler and Christian evangelist, is holding a preaching mission at the First Methodist Church in Lynn, Mass., from November 11th to 16th. The theme of the mission is, "Christ is the Answer." Dr. Jones is the author of "How to Be a Transformed Person," published this month.

Bishop John Wesley Lord, resident in the Boston Area of The Methodist Church, will preach at the Centre Methodist Church in Malden, Mass., on Thanksgiving Sunday, Nov. 18th. The special service will include a dedication and consecration of the new improvement program of the church.

Women Hold News Seminar

ATLANTA, Ga. — Leaders of women's work in the Southeast Jurisdiction of The Methodist Church held a two-day seminar on how to recognize and write news of women's church activities.

The seminar for members of the Woman's Society of Christian Service was sponsored by the commission of public information of The Methodist Church. It was directed by Dr. Ralph Stoody, of New York, director of Methodist Information.

Working newspapermen and women from Atlanta dailies joined representatives of Methodist Information in discussing what makes news, how to write and present news to the press, how to look for photo possibilities, how to help the church press, and how to develop news values in the activities of the Woman's Society.

Basic Salaries In Rural Areas

(Continued from Page 3)

state holding organization meetings in seventeen districts of New Hampshire. Men were asked to secure larger subscriptions beginning at $25.

The women were organized in the majority of our churches with instructions to secure a minimum of $1.50 representing 150 cents for 150 years or service. The names of all donors will be placed in a memorial book. A national advisory committee has been formed under the chairmanship of Dr. Daniel A. Poling.

After meetings of the advisory committee in Washington, Philadelphia and New York City, industrialists, foundations and philanthropists will be urged to give $350,000 to make up the half million endowment desired as a memorial fund to Daniel Webster and his associates down through the years. New Hampshire is attempting to raise $150,000 commemorative of 150 years of Christian service. Half this amount is already secured.

The national campaign will be interdenominational conducted along the lines of saving the American way of life and developing future leadership, religion being a necessary ingredient in the symmetrical building of a personality.

Methodists Broadcast Series

GULFPORT, Miss.—A proposed international, interdenominational series of radio programs to be broadcast throughout southeastern United States next summer was approved by the annual meeting of the joint radio committee of The Methodist Church's southeastern and south central jurisdictions.

The program, to be known as the International Fellowship Series, will be recorded in England and Scotland and broadcast over a network of 150 stations in the south and southeast through the facilities of the Protestant Radio Center. The center is jointly operated at Atlanta, Ga., by Methodists, Presbyterians and Episcopalians.

The joint committee also drew up the schedule for the Methodist section of the Protestant Hour, a Sunday morning series carried over the same network. Each faith co-operating in the radio center at Atlanta takes over the Sunday program for successive three-month periods.

The Rev. James W. Sells, of Atlanta, who directs the Methodist section of the Protestant Hour, announced it would begin March 16th, the Methodist Day of Dedication, with talks from San Francisco by Bishop Paul J. Kern, of Nashville, Tenn., and Bishop Arthur J. Moore, of Atlanta, who then will be attending The Methodist Church's General Conference in the California city.

Dr. John M. Alexander, executive vice-president of the Protestant Radio Center, and director of the Presbyterian section of the Protestant Hour program, was a guest speaker at the joint committee meeting.

He told the delegates gathered from 16 states that co-operative radio "is the answer to the problem of presenting the church's message to the people of the South."

$25,000 For Dickinson

CARLISLE, Pa. — The Kresge Foundation, Detroit, Mich., has made a second grant of $25,000 to Dickinson College to complete endowment of a new professorship, it was announced by Dr. William W. Edel, president of the college. The first grant was made in 1949.

The professorship has been named the Thomas Bowman Chair of Religion after the first graduate of the college to become a bishop of The Methodist Church. That occurred in 1872. Bowman was the valedictorian of the first class to graduate after the college, founded in 1773, came under the auspices of The Methodist Church in 1833.

Dr. Lewis Guy Rohrbaugh, chairman of the department of philosophy and religion since 1922, will occupy the chair, which is the fourth to be established at Dickinson since 1948 by gifts to the development program drive for greater endowment and a new residence hall.

The drive has reached $945,000 toward a goal of $1,250,000, Dr. Rowland R. Lehman, the director, has announced. The residence hall, to cost $750,000, will be completed in February. It will house 125 women students.

ONCE MORE
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THANKSGIVING DAY
REMEMBER
With Gratitude To God
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The Holy Scriptures In
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Essay Contest

Five prominent Massachusetts citizens, all distinguished in their fields, will serve as judges in an essay contest on "Birth Control and Human Well-Being" being conducted throughout the state by the Planned Parenthood League of Massachusetts, it was announced by Dr. Florence Clothier of Milton, Mass., president.

They are: the Rt. Rev. Norman B. Nash, D.D., Episcopal bishop of Massachusetts; Dr. John Rock of Brookline, director of the Fertility, Endocrine and Rhythm Clinics of the Free Hospital for Women in Brookline and clinical professor of gynecology at Harvard Medical School; Edward Weeks, editor of *The Atlantic Monthly;* Mrs. Richard Borden of Milton, director of Radcliffe seminars; and Dr. Harold C. Stuart of Brookline, chairman of the Department of Maternal and Child Health at Harvard School of Public Health.

The Planned Parenthood League is working to change the Massachusetts law which makes it illegal for doctors to prescribe contraceptive care to parents even for the protection of life and health, and hopes to arouse interest in its program among the future parents of the state by means of the contest. However, according to Dr. Clothier, "essays with views unsympathetic to ours will receive equal chances of winning an award if their quality merits one."

The contest is open to students in junior colleges, colleges, and graduate schools of law, medicine, social work, nursing and theology who are asked to write an essay of not more than 3000 words on the subject specified or limit their essays to areas of specific major interest to the student. Prizes of $500, $250, $100, and five honorable mentions of $10 each will be awarded after the contest closes March 15, 1952.

A special educators' committee of the Planned Parenthood League devised the contest. They were Curtis M. Hilliard, Simmons College biology and public health professor; Albert Morris, chairman of Boston University department of sociology and anthropology; Professor Talcott Parsons of Harvard University's department of social relations; Harvard botany professor Karl Sax and professor Charles H. Toll of Amherst.

Notices of the rules of the contest will be nounced by college newspapers, posted on lege boards, and have been submitted faculty members teaching related courses, ıds of student governments, and students ıo have already indicated interest in the nned Parenthood program. Rules may be ained by writing to headquarters of the nned Parenthood League, 229 Berkeley St., ston.

ilbert Haven In The South

LLIAM P. KING

Forgiveness has within itself the elements omnipotence. It reveals to men that we ieve in them and brings to bear on them power of trust. In our forgiveness we nifest to others the forgiving and saving ver of God, and make God real to men. Christ is conquering the world by kind- s and suffering love. The power of lov- kindness is stronger than all brute force, nger than logic and eloquence. All the suasive influence of rhetoric is not to be npared to it. It can break through a heart ugh harder than quartz. It can melt a rt, though colder than the icebergs of the tic. Forgiving love is the strongest pon in the whole armory of God. This h is illustrated by a very touching and resting incident which was related by G. C. Rankin, who was some years ago prominent minister in our church. He es some reminiscences of Bishop Gilbert ven of the Methodist Episcopal Church a former editor of ZIONS HERALD, and Ephraim Wiley of the Methodist Epis- al Church, South.

y birth, they were both Northern men. Haven became prominent in his church threw all the powers of his mind and rt into the abolition movement and be- e a radical of the radicals. After the l War was over, he espoused the cause he Negro and in 1872 was elected to the copacy, and to the disgust of the Southern ple, he was located in Atlanta, Georgia. Wiley came South and in a few years me president of Emory and Henry Col- . When the South seceded, he espoused side of the Confederacy and stood by fortunes to the bitter end. He opposed establishment of Northern Methodism in South. When Bishop Haven located in nta this was more than he could bear patience.

r. Rankin says that in 1878 he was stationed Knoxville, Tennessee, and near his church a Methodist Episcopal church of which Dr. N. G. Taylor was pastor. Dr. Taylor was father of Bob Taylor and Alf Taylor. Notwithstanding the disparity between ages and opinions they became fast friends. Dr. Rankin said: "One morning Dr. Taylor came out and said, 'Rankin, I want you to take tea with me this evening,' and he did not tell me until after I had promised that Bishop Haven was to be with him. At the appointed time I went over and in 10 minutes he had put me at my ease, disarmed my prejudices, and held me under the spell of his wondrous charm." At a late hour Bishop Haven said: "Well, I must be off early in the morning; let's have a prayer before we separate." As we arose, he took my hand and as he held it a pensive expression came over his face, and then he said, "How is my old friend, Eph Wiley? We have never met, but we know each other very well. He des not like me, but it is because he does not know my heart. I came very near going to see him the other day. But I concluded that he did not care to see me, so I did not go. I would love to meet Wiley. Had I gone, would he have received me?"

"Had you gone down," Dr. Rankin said, "no doubt you would have had a pleasant visit. His opposition to you is not a personal matter but one of principle."

Pausing for a moment to think, Bishop Haven replied: "Well, I did not know whether it would be pleasant or not so I did not make the venture. But he and I are growing old now, and I wanted to see him. I wanted to tell him about my recent visit to Liberia. I was there a few months ago and one hot Sunday morning I gathered up such scant flowers as I could find and walked out through the burning sands to a lonely burying ground and hunted up a little mound at whose head stood an unpretentious stone, whose surface bore the name, 'Mary Wiley Gardiner.' I uncovered my head, bowed in the presence of that sacred dust, and thanked God for the gift of such a spirit to the world, a spirit whose devotion sacrificed her life upon the altar of the master for those ignorant, downtrodden people in that far-off land. When I rose from my knees, there was an indescribable glow over my soul. I heard the footfalls of the angels as they were keeping guard round that lonely bed; and in my faith I saw the flutter of white robes in the better land and in that great throng was beautiful Mary Wiley whom I had known in the long vanished years. I wanted to see Eph and tell him my experience at his sister's grave."

Continuing the narrative, Dr. Rankin added, "In a few weeks I met Dr. Wiley and told him I had spent an evening with Bishop Haven. Dr. Wiley said, "I am sorry you did it. We cannot afford to recognize him."

"I told him my opinion of Bishop Haven had changed and I believed him to be true at heart.

"That may be true," replied Dr. Wiley, "but he holds and teaches monstrous things on the race question."

It was adding more fuel to the fire when I told him that Haven came very near coming to see him. Dr. Wiley replied:

"He did? Why did he want to see me? Of course I should have treated him courteously but I am glad he did not put me under the necessity of it."

"Then," said Dr. Rankin, "I proceeded slowly to tell him of my interview and repeated to him the words of the bishop describing his visit to the grave of the missionary sister. "Dr. Wiley," I continued, "the bishop said he wanted to see you and tell you the incident of that visit. He held your sister Mary in very tender esteem and wished to tell you that her work over there abides."

Dr. Wiley's handsome face relaxed, the moisture came into his eyes, and with more feeling than he was wont to show, he said, "That changes the whole aspect of the case. I wish he had come to see me. I am willing to take any man to my heart who would show that much reverence for the sleeping dust of that precious sister. She was a saint upon earth. Well do I remember when she left us for that far off field, and when she died there came a grief whose pathos still lingers with me. I would like to meet Gilbert Haven and talk to him about her work in Liberia."

Soon after this interview, Gilbert Haven passed to his final reward and a few years later Dr. Wiley followed. When the two men met in the city of light and love their differences were gone and they joined in a song sweeter than the music of angelic choirs.

"In the United States the responsibility to educate the people is divided, though not with complete clearness, between state and church. The state has undertaken to educate all its citizens for citizenship, and it is left to the church to teach religion."

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Elect Bishop In Korea

The Rev. Hyungki Lew, Litt. D., has been elected bishop of The Methodist Church of Korea by the General Conference of that church now in session in Pusan, Korea. A radiogram received by the Board of Missions and Church Extension, New York on Monday (Nov. 5th), from Bishop Arthur J. Moore, of Atlanta, Georgia, visiting the conference in Pusan at the request of the Board of Missions and of the Council of Bishops of The Methodist Church, announces Dr. Lew's election.

Bishop Moore adds: "The Methodist Church of Korea faces difficulties and opportunities with unity and courage. Many pastors and laymen have been captured or killed. There has been vast property destruction. But the church carries on with faith and fortitude while the nation struggles for independence. America can be proud of the Korean church, and must give support in funds for human relief and restoration of buildings as well as additional missionaries. Hebrews 11: 33,34."

Bishop-elect Lew, the leading educator, translator and author of the Christian forces in Korea, was deputized as acting bishop of The Methodist Church of Korea, following the arrest and reported execution of Bishop Yu Soon Kim. He came to the United States in March 1951, and spent four months telling the churches about conditions in Korea. He returned in June with 78 bales of clothing contributed for relief.

Born in Korea of Christian parents, Dr. Lew came to the United States following his earlier training in Christian mission schools in his native land. He received his undergraduate training in Ohio Wesleyan University; then continued his studies in Boston —receiving from the Boston University School of Theology the S.T.B. and S.T.M. degrees, and from Harvard University an M. A. Ohio Wesleyan University awarded him an honorary Doctor of Letters degree in 1948 in honor of his literary services to Korea.

Returning to Korea in 1928 from Boston, Dr. Lew was ordained a minister of The Methodist Church in Korea by Bishop James C. Baker and immediately assigned to the production of literature in Seoul. He is fluent in the use of Korean, Japanese, and English. Among his scholarly translations into Korean have been "The Abingdon Commentary" on the Bible, and some thirty other religious classics from English; English-Korean and Korean-English dictionaries; and original Christian treatises in his native language. Dr. Lew hopes eventually to "supply the best Christian books in the simplest possible form at the lowest possible prices" for the growing Christian community of Korea.

What About Adults?

Excerpts from an address, "The Gospel and Its Implications in Adult Education," by the Rev. Dr. David Wesley Soper, chairman Dept. of Religion, Beloit (Wis.) College, before the Commission of Adult Workers at the national Methodist Conference Nov. 7th, Grand Rapids, Mich.

A perplexing question is 'What to do with adults?' Shooting them is probably illegal and may be immoral. I suppose it depends on what an adult is. If an adult is something more than a man who has stopped growing at both ends but not in the middle, he may be worth preserving. On the other hand, if an adult is more interested in where he has been than in where he is going, his preservation may hardly be worth the trouble.

The glory of adult maturity is very great. The sorrow of being an adult lies in the fact that adult maturity is always more or less premature. That is, an adult is inevitably inclined to complacency and conservatism. He has finally gotten a couple of dollars, and is both proud of them and anxious to hang on to them, even though he developed stomach ulcers, falling hair and fallen arches securing them. In other words, the real trouble with being an adult in intellectual, moral, and spiritual rigor mortis.

The most characteristic sin of an adult is his tendency to mistake the partial and the provincial for the absolute. We mistake our decaying bourgeois society for a Christian culture, unaware that both Christianity and democracy are likely to continue long after our bourgeois bureaucracy has collapsed of its own weight. We do not see that Protestantism has always sanctified 'laissez-faire' economics, just as Catholicism has always sanctified feudalism. We mistake our relative American values for ultimate Christian ones.

The typical American is both more individualistic and less spiritual than any Christian, even the poorest one, has a right to be. When anything less than God is regarded as absolute and final, an idolatry is created, and every idolatry becomes destructive. . . .

We adults continually provoke youth to rebellion by our premature pride. We church folk perpetually provoke worldlings to total secularism by our premature piety. I suspect that in every American church, as well as in every social club, and in every college, in greater or lesser degree, "God and the status quo are worshipped at adjacent altars, if not at the same altar," as Mildred Whitcomb so perfectly describes this hardening of adult arteries in the book, "These Found the Way."

The real hope of a re-united Christendom is the individual's capacity to transcend his own denomination and think in world terms. One of the most important creative opportunities today is the desperate need in every human collective, in every labor union, every association of manufacturers, every consumers' co-operative, for individuals who can and will think in larger terms than the inevitable egoism of their own group. The individual Christian not only can but must see farther than the selfishness of his own race, his own class, his own clique—whether economic, political or religious—and embody in his own words and deeds the larger perspective.

A human being is so built that he must create or die. Creative opportunities are everywhere. Every church should be primarily a workshop of creative opportunities. Perhaps the chief creative assignment of adult Christians today is to see the egoism of capitalists and workers alike, and attempt to bring all economic power, whether of money or of labor, under social control.

Twin Area Calendar

(Boston and New York Areas)

Nov. 19 — Boston Methodist Social Union, Boston, Mass.

Nov. 19-Dec. 17 — New England Training Conference for adult workers with youth, Boston University.

Nov. 26 — The New England Conference Board of Ministerial Training and Qualifications will meet in the faculty lounge of Boston University School of Theology at 1:30.

Nov. 27 — The Rev. Bryan Green, noted evangelist, will speak at the Trinity Church and the Old South Church, Boston, at 7:30 p. m.

Dec. 7 — National Council of Churches, joint department of evangelism, New York, N.Y.

Vetoes School Aid Bill

WASHINGTON, D.C. — President Truman has vetoed the Barden bill for federal aid to schools in crowded defense areas. The President did not mention the issue of federal aid for parochial school pupils that had been raised in connection with the legislation. Mr. Truman said that he was obliged to disapprove the measure because it would have required schools on military reservations in the South to operate on a segregated basis if state laws required public schools to be segregated.

In some areas where school facilities are not available for children of military personnel, the government has set up special schools on the posts, which are being operated on an integrated basis. The President said that to require segregation would be a costly and backward step.

Dr. Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State, said here, "We are just as well satisfied that President Truman vetoed the bill. As it was drawn, there was no clear safeguard that the funds approved would be used only for public schools. . . . Had funds been used to aid

ıdents of private church-affiliated schools, e might have had to resort to legal action order to settle the issue," he added.

Mr. Truman in his veto message said that view of the great need for help in meet-g school problems in crowded defense eas, he hopes Congress will speedily re-nsider the legislation.

ppose UMT

Turkey Run State Park — Vigorous op-sition to the proposed plan for instituting iversal Military Training in this country as voiced by the Indiana Conference of gher education, which closed a two-day eeting last week at DePauw University.

The conference, composed of the execu-es of all public and private colleges and iversities of the state, called on Congress d the president to reject the proposed plan.

"The conference believes that the plan of iversal Military Training is dangerous and t in accord with the American traditions," e resolution stated. Because of this vari-ce with American tradition, the college d university leaders called upon Congress d the people to consider it as a separate ue rather than as a rider to the Selective rvice Act.

Although pledging its support of the deral government in the national emer-ncy, the conference called the plan pro-sed by the President's commission one hich "creates a concentration of military wer which, when tied up with the grow-g tendency toward federal control of the tional economy" threatens our democratic ructure.

The proposed plan was characterized as ucationally unsound and open to serious oral and social criticisms. "It in no way engthens the existing armed forces; rather, aggravates the already critical manpower uation," the report stated.

It was the belief of the educators that equate manpower for the armed forces n and should be obtained by means of the esent Selective Service System.

Forty presidents and deans of Hoosier ools attended the conference, at which e Rev. John J. Cavanaugh, president of tre Dame, presided. Dean Wendell W. right of Indiana University is secretary-asurer of the group.

orthern New Hampshire

ward Milley

The formal dedication of the New Hamp-ire Northern District Parsonage took place Oct. 28th. Despite heavy rain, upwards 140 guests came from all parts of the dis-ct. The Rev. and Mrs. F. E. Fox graciously lcomed the visitors who were taken on a ır of the house by the two junior Foxes, nmie and David, and other members of the nmittee. At 4 o'clock the dedication ser-e was conducted by the superintendent. ere followed a delicious afternoon tea at which Mrs. John Hanna of Concord and Mrs. Agnew Walker of Lebanon poured. The arrangements committee consisted of Mrs. Harold Keir of Whitefield, Mrs. Harold Andrews and Mrs. Edward Milley of Concord.

The need for a district parsonage had been felt for some time. Finally, the parsonage committee, headed by Mr. John Hanna, found a house situated in the very heart of the district in the picturesque little town of Andover. The house was purchased for $8,000 and has been completely renovated at an additional cost of $4,000. The parsonage has been completely and newly furnished, including a frigidare kitchen (refrigerator, stove and washing machine). From the living room, one looks out through a new panel window at scenic Ragged Mountain which, for the past few weeks, has been a blaze of color.

Mr. and Mrs. Fox are very happy in their new home and it is their privilege to enjoy it for the next three years. They are a very gracious couple and always extend a warm welcome to visitors who, from time to time, call at the parsonage.

* * * *

The Men's Brotherhoods of First Church, Baker Memorial, Pennacook and Bow Mills have joined forces under the name of "Methodist Men of Concord." Together they are enjoying a rich fellowship meeting monthly. This is a step in the work of consolidation of the cause of Methodism in the Concord area. The season began with the October meeting. Following the usual supper, "Personality Sketches" were given Dr. E. H. Brewster, the Rev. W. R. Keefe and the Rev. Edward Milley. These sketches consisted of brief autobiographical reviews of their past experiences in the ministry. There followed a program as arranged by the committee. First Church Concord, will be host to the November meeting. Thus "Methodist Men of Concord" is off to a good start.

Disaster Relief

Relief from a food shortage, caused by a drought, at the Methodist mission station of Nyadiri, in Southern Rhodesia, is being provided with money from the disaster fund of the Board of Missions and Church Extension of The Methodist Church. Rainfall in the section was unusually light during the corn-growing season, and the mission farm did not produce enough to feed students and personnel at the station.

Money from the disaster fund has gone in recent months to flood relief in India and Pakistan.

ZIONS HERALD 125 YEARS AGO

November 15, 1826

The differences between Russia and Persia assume a delicate aspect. It seems that the Persians, without any previous indications of hostility, had made an incursion in Russia with ten thousand men, and had burned several villages, and carried off a number of people. Many of the Persian soldiers were dressed in English uniforms. A further report adds, that the war has been pushed on by foreign influence, and that two hundred thousand Persians, commanded by English and French officers, were on their march to the Russian frontiers.

* * * *

A clergyman preaching in the neighborhood of Wapping, observing that most part of the audience were in the sea-faring way, very naturally embellished his discourse with several nautical tropes and figures. Among other things, he advised them to be ever on the watch, so that, on whatsoever tack the evil one should bear down on them, he might be crippled in action. "Aye, master," muttered a jolly son of Neptune, "but let me tell you, that will depend upon your having the weather-guage of him. . . ."

* * * *

A gentleman lately arrived from a West India Island, which he left in very weak health, found, on landing here, that his friends had kindly shipped a cask of rum for his preservation, believing he would die on his passage. The gentleman, however, recovered, and hopes to turn the rum to a better account.

* * * *

The Baptist Church in Sumpterville, South Carolina, considering the extensive and awful prevalence of intemperance, and the duty of Christians to assume a decided stand against it, and to abstain from every appearance of evil, passed, on the 2nd of Sept. ult. the following resolution: *Resolved,* That the members of this church will not drink any spirituous liquors, except when prescribed as a medicine. — *Col. Star.*

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LETTER FROM THE EDITOR

IF YOU WERE 130 YEARS OLD

What would you do? Would you expect a big party? Would you hope that you might get some nice gifts? Would you feel that because you had lived for 129 years and had worked hard, you should make careful plans for the future?

Well, such is the case with ZIONS HERALD. With our last issue in December of this year, we will have completed 129 years of rather colorful religious journalism. We are proud of that record because ZIONS HERALD, while it is Methodism's oldest weekly newspaper, is also Methodism's most thoroughly unofficial journal. It has thrived on its unpopularity and has occupied its unique place in journalism because there were always enough people around who wanted something other than a "house organ."

Yes, ZIONS HERALD does expect a big party and, since it is quite in the habit of making its own plans, it has gone ahead with the arrangements. The date for the party is December 12th; the time is 6:30 p.m.; the place is the Hayden Memorial Auditorium at Boston University; the price for the dinner tickets is $2.00; and the number of guests is limited to 450.

The man to be honored at this year's annual dinner, unanimously selected by the Boston Wesleyan Association, is Dr. Frederick Brown Harris, minister of Foundry Methodist Church, Washington, D. C., and chaplain of the United States Senate. Dr. Harris is well known to the readers and friends of ZIONS HERALD not only because of his close relation to the Washington scene, but because he is one of the nation's outstanding Protestant leaders. You know, without our saying so, that you will hear a great address.

Yes, we want gifts for this celebration. We want you to help us get more subscriptions. A number of churches have started ZIONS HERALD clubs, and we believe that this plan is beneficial to all of us: it means a lower subscription cost to those who group their subscriptions in this way, and it assures us of a body of people in those churches who will carry on the ZIONS HERALD tradition.

Are we planning for the future? Well, what do you think?

Very sincerely yours,

EMORY STEVENS BUCKE, Editor